

The LUTHERAN



RECEPTION OF NEW MEMBERS

They are welcomed into Christian fellowship



Witness Needed

I PULLED INTO the school parking lot and three lively little boys raced out and piled into the car—my own nine-year-old and two little neighbor boys, seven and eight.

Douglas leaned over the seat and noticed a church bulletin beside me.

"Who's that?" he inquired.

"Why that's Jesus," my boy replied. "Everybody knows who Jesus is."

"I don't," Douglas stated.

THIS HIT ME like a bolt of lightning. Here were two children, Douglas and his brother, who didn't know who Jesus is! I had been missing an opportunity to be a Christian witness to my very close neighbors.

How many of us have missed this same opportunity? Sometimes we are so busy "preaching the Gospel to the uttermost parts of the earth" that we are missing the acres of diamonds in our own back yards.

—MARY E. PETERMAN



The **LUTHERAN**

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THIS WEEK . . .

● THIS ISSUE should reach you at just about the time of the observance of Trinity Sunday. We asked Augustana's Dr. Leroy Norquist to write an article that would explain how the Christian church developed its doctrine of the Trinity and why it is important to understand what it implies. The doctrine of the "three-in-one" God, he says (*page 11*), cannot be "puzzled out" but it has a practical value in stating our faith.

● THE QUESTION: "How soon should our son (or daughter) be introduced to a summer camp experience?" confronts many families consulting the literature put out by the church to enlist youngsters for its camps. According to Ernestine Daum (*page 15*) an eight-year-old boy (her own) found Camp Trexler a highly enjoyable training ground for spiritual and physical growth.

● THE DESERT all but swallowed up Arab refugees from Palestine resettled under United Nations auspices on the Gaza Strip. One of them wasn't content to sit and wait for the distant day when nations would make peace and let them return to their homes. His story (*page 18*) has the flavor of a biblical parable even though it was made public by the modern machinery of the United Nations.

● MERGER WAS the most frequently heard word at synod conventions this spring, and it was generally well accepted. Where last year some delegates raised objections, this year reports on the forthcoming establishment of the Lutheran Church in America were greeted with applause. In the six synod convention reports in this issue (*pages 29-37*) only one reveals fairly widespread misgivings about the future church.

● OUR COVER shows the Rev. Ralph R. Hartzell welcoming a group of new members uniting with Messiah Church, South Williamsport (Central Pennsylvania Synod).

THE CHURCH IN THE NEWS

Movie standards seen sinking

Motion pictures and television seem to have a "pathological preoccupation with sex and violence," a study commission reported to the meeting of the General Board of the National Council of Churches this month. The image of man they project is "poles apart from the Christian understanding of man and his purpose."

The report, which will be referred to NCC member churches for study, criticized "the assumption in both the media and the policies that govern them that man's end is material advantage, power and pleasure, to be achieved through competing with, manipulating and exploiting his fellow man." It called this a symptom of the "moral disease in our society."

Churches were warned against censorship by "authoritarian" methods or "dogmatic group judgments." While approving "industry self-regulation" for motion pictures, the report noted that Hollywood's code of decency had become "increasingly ineffective" and that it was being "circumvented" by individuals. Church groups should support "films that deal in all honesty, integrity, creativity and taste with human life in its many dimensions," the report added. They

should "withhold support of films inimical to the public welfare."

TV needs regulation

Sponsors, advertisers, networks and local stations must "hold themselves responsible" for the influence of radio and television on American life, the report said. It called on the Federal Communications Commission to "fulfill its legal mandate" to regulate the material that goes out over the air waves. The FCC could hold public hearings to "evaluate the performance of radio and television stations" when there's question about their standards, the report suggested. It also urged "more and better programs on controversial issues."

The 4,500-word statement was prepared for the council by a 34-member study commission set up in 1958. Chairman was Dr. Wilbur Saunders, president of Colgate-Rochester Divinity School. Among commission members were S. Mickelson, president of the Columbia Broadcasting System, and Spyros Skouras, president of Twentieth-Century Fox.

Nuclear energy hailed

Nuclear energy is a "gift from God" that should not be used by one nation to dominate or terrify another, another statement said. Urging peaceful uses of nuclear energy, the board called on all Christians to exercise "faithful stewardship" of its potentials. Despite its dangers, it can be helpful in medical diagnosis and treatment, in improvement of crops and in manufacturing techniques, the document said.

Another action by the General Board approved "non-violent protests against discriminatory laws." Negro sit-in demonstrations against lunch counter segregation in the South were described as "justified."

LUTHERAN WORLD RELIEF supplies were among first sent to earthquake victims in Chile. Pastor Tschuy (left) takes package of multi-vitamin tablets from Dr. A. Russell Stevenson, Church World Service official. Churches responded to plea for aid to homeless millions, sent food, medicine.



and righteous indignation against laws . . . that violate human personality."

Earthquake razes Lutheran church

Nearly nine-tenths of the 25,000-member Lutheran Church in Chile is located in the area devastated by earthquakes and a tidal wave last month, according to word received by the National Lutheran Council. Dr. Friedrich Karle, president of the church, reported that the 10-year-old wooden church building in Puerto Montt, southernmost Lutheran parish, was damaged beyond repair and the parsonage destroyed. Two other church buildings were wrecked by the quake and several were badly damaged, Dr. Karle said after making an inspection trip.

Clothing and medicine rushed to the disaster area by Lutheran World Relief was among the first to arrive (*see photo*). Church groups throughout the world sent immediate aid to victims of the disaster. Food, clothing and medicines will be distributed to the homeless through the relief agency of the Chilean Protestant Churches. The Rev. Theodore A. Tschuy, Lutheran pastor who represents Lutheran World Relief and the interdenominational

Church World Service in Chile, will supervise the distribution. Adding to problems of the estimated two million refugees is the bitter Chilean winter weather.

U.S. churchgoers were asked to raise a \$250,000 fund for the earthquake survivors. Congregations and individuals should channel emergency gifts through Lutheran World Action, suggested the Rev. Rollin G. Shaffer, assistant director.

Faculty resigns in race dispute

Accused of leading Negro sit-in demonstrations against segregated lunch counters in Nashville stores, the Rev. James M. Lawson, Jr., had in March been expelled from Vanderbilt University's Divinity School by the executive committee of the university's board of trustees. The 32-year-old clergyman who had served three years as a missionary in India would have received a Bachelor of Divinity degree last month.

The divinity school's admissions committee recommended that Mr. Lawson be re-admitted to the summer session to complete his degree work. He is still awaiting trial for "conspiracy to disrupt trade" but major Nashville stores have meanwhile desegregated lunch counters.

Dr. Harvey Branscomb, Vanderbilt chancellor, refused to approve re-admission of the student. He could attend another university and his presence on the Vanderbilt campus would "initiate a conflict," the chancellor contended.

Dean Robert J. Nelson and ten other members of the divinity school's 17-man faculty resigned in protest. The chancellor had destroyed "confidence and morale," they said. Dr. Branscomb said the resignations would be referred to the trustees of the university.

Some desegregation accepted

"Quiet acceptance" marked the end of lunch-counter segregation in Nashville on May 10, according to observers. By arrangement, small groups of Negroes took places at department store counters and were served without incident. Negro leaders said an effective boycott of downtown stores by Negro shoppers led to the agreement. White people who were in sympathy with the movement or who feared violence also stayed away from the stores.

In Winston-Salem, North Carolina, an interracial goodwill committee said last month that downtown variety stores had agreed to open lunch counters to all patrons. Salisbury, North Carolina, and five Texas cities had also adopted a policy of serving all patrons. "Local customs" would regulate their policies, chain store officials declared.

Economic power of Negro shoppers was the chief factor in making lunch counter boycotts effective, Dean Liston Pope of Yale Divinity School told a Roanoke (Va.) clergy conference. Boycotts are not "the answer everywhere," he said, urging clergy to appeal to "the moral heritage of the American people" and to cite Christian ideals to change segregationist attitudes in race disputes.

Canadian plan advances

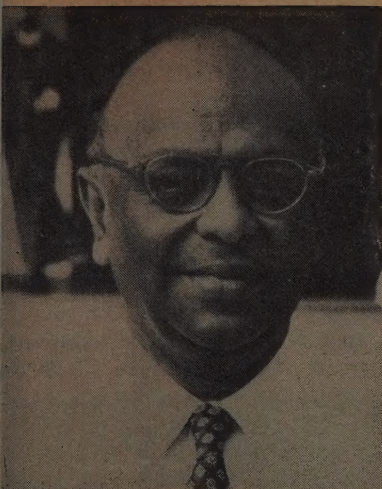
Canadian congregations of the Lutheran Church—Missouri Synod at Winnipeg meeting this month reaffirmed their plan to become a self-governing church by 1962. Delegates representing the 80,000 Missouri Lutherans in Canada resolved to speed plans to organize the Lutheran Church—Canada as a sister church of the Missouri Synod.

Dr. John W. Behnken, Missouri Synod president, told the Winnipeg meeting that "folks in Canada think that we are foreigners and they naturally want to establish their own administrative household." He assured the group that the Missouri Synod would continue to provide financial aid for education, home missions, and other major needs of the proposed Canadian church.

The Lutheran Church—Canada includes about one-third of Canada's 250,000 Lutherans. The rest are in six bodies which make up the Canadian Lutheran Council. Most of these are affiliated with churches that have headquarters in the U.S. Merger of all Canadian Lutherans into the Lutheran Church in Canada has been discussed at meetings held annually for six years by representatives of all bodies. The next all-Lutheran meeting is set for Sept. 6 and 7 at Winnipeg.

May join Indian federation

Ten Lutheran church bodies in India are linked together in the Federation of Evangelical Lutheran Churches (FELC). Seven of the churches are also members of the Lutheran World Federation. Associated with FELC are five "co-operative missions" sponsored by member-churches of the LWF. The FELC has been holding doctrinal discussions with the Church of South India, created in 1947 by a merger of Anglican, Methodist, Reformed, Presbyterian and Congregational groups.



HELPS HEAL RIFT
Bishop Rajah B. Manikam

This month there was a knock on the ELC door. The India Evangelical Lutheran Church, 31,000-member body which is an outgrowth of missionary work started 65 years ago by the Missouri Synod, decided to apply for membership in the FELC. The India group had been given the status of "sister church" by the Missouri Synod convention last year but was warned that fellowship would continue only as long as the two remained in doctrinal agreement. Secretary B. H. Mackayya said the India church would consult with the Missouri Synod's doctrinal unity committee about its "desire to apply for membership in the FELC." He said "a final decision" would be reached in 1962.

WF helps heal rift

Second-largest body of Lutherans in India is the 209,000-member Gossner Evangelical Lutheran Church in the northeastern part of the country. Founded by a German mission society in 1844,

the Gossner Church has been autonomous since 1919.

Rivalry between two large tribal groups which form most of the church's membership threatened a few years ago to split the Gossner Church. At the request of the church, the Lutheran World Federation last year named as mediators Bishop Heinrich Meyer of Luebeck, Germany, who had spent 20 years as a missionary in India; and Bishop Rajah B. Manikam, American-educated head of the Tamil Lutheran Church. A third mediator, Dr. Chitose Kishi, head of the Japan Lutheran Church, could not serve because of visa difficulties.

Last month Bishops Meyer and Manikam met with five members from each of the two disputing parties in a ten-day "ecumenical commission session." At the close of the meetings, Bishop Meyer said the rift had been healed. A six-day convention of the Gossner Church had showed "extremely good spirit" and had unanimously adopted a reorganization plan designed to protect interests of all groups within its membership.

India buys surplus grain

Cost of storing surplus wheat and other foodstuffs in the U.S. had been estimated at about \$1 billion yearly. Plans to give away the grain to needy nations had run into international snags because other nations have food to sell in the world market.

Last month a partial solution was reached as President Eisenhower signed a "food for peace" agreement with India. Under terms of the agreement India will buy 17 million tons of surplus grain during the next four years at a total cost of \$1.3 billion. About \$1 billion will be loaned back to India for economic development projects. The amount of grain involved will require one shipload a day

for four years, sources in Washington said.

Church leaders hailed the agreement. Bernard Confer, director of Lutheran World Relief, said it puts the U.S. surplus "to the best possible use" and will also aid India's economic progress. He said it would help relieve famine conditions which recur periodically in some parts of India.

Pope reveals council plans

Pope John XXIII had taken Roman Catholics by surprise last year by calling for an ecumenical council—first such church-wide gathering convened by the Roman Catholic Church since 1869. The council will be called the Second Vatican Council, will convene in late 1961 or early 1962. The Pope had first indicated that it would extend an invitation to "separated brethren" to unite with the Roman Catholic Church. Last month he told a group of priests that the "fundamental function of a council is always the internal unity of the church." He said open discussion and debate with representatives of other churches would accomplish nothing.

This month the Vatican revealed that more than 2,000 suggestions of topics to be discussed at the council had been received. On Pentecost, the Pope set up eleven study commissions to prepare material to be considered.

Renews bid to other churches

The Pope also voiced the hope that others who "claim the name of Christians" but are "separated from this apostolic see" would listen to the "voice of the Divine Shepherd and approach the one church." He created a special "advisory board" to enable Christians outside the Roman Church "to follow the work of the council and find more easily

the path by which they may arrive at unity."

The Pope had been reported hoping for reunion of the Roman and Eastern Orthodox churches, which split 900 years ago. Eastern Orthodox leaders had said any discussions about such unity would have to include other members of the World Council of Churches. The Pope's words did not appear to close the door to such participation. The Vatican statement was likely to be a major topic at a conference of all Eastern Orthodox churches which will take place next month on the Island of Rhodes.

Catholics told to shun "Y"

The Young Men's Christian Association in the Connecticut town of New Canaan had served the community youth with programs of swimming, camping, and other recreational activities. This year it started a drive for funds to build a community center. C. M. Carr Jr., fund chairman, said the center was "very much needed" and would "be open to all New Canaan youngsters no matter what their race or religion."

One group of the town's youngsters would have to stand outside and look in. At masses at St. Aloysius Roman Catholic Church on May 22 parishioners were told that the YMCA was "basically a Protestant religious organization" and that they were not allowed to join it or contribute to its fund drive. Roman Catholic children must stop taking part in recreational activities sponsored by the Y, the Rev. Arthur E. Norton ordered.

The Roman Catholic Diocese of Bridgeport fully supported Father Norton's "instructions," a spokesman said. A YMCA fund-raiser called the priest's stand "regrettable." There are about 900 Roman Catholic families among the town's 3,600 households in New Canaan.

Chaplain honors Norstad

An inscribed Bible was presented to fellow-Lutheran Gen. Lauris Norstad, commander of all NATO forces, by Lutheran chaplains and service pastors. The presentation was made by the Rev. E. O. Tidboe of the National Lutheran Council's Bureau of Service to Military Personnel following a four-day meeting at Werchtesgaden attended by about 40 U.S. military chaplains and about 250 lay people. Gen. Norstad is son of a pastor who served in the Evangelical Lutheran church.



NATO COMMANDER
Gen. Lauris Norstad

Under Red pressure, the number of confirmations in Lutheran churches in Germany's East Zone is decreasing, the Rev. Frederick M. Otto, Berlin representative of the Lutheran World Federation, told the meeting. Confirmation is "pretty expensive" because those who choose it in reference to the Red youth dedication

rites are denied further education and better jobs, he said. Despite this, the church is not a "lost cause" in the East Zone and some congregations report that all those eligible for confirmation are being instructed, Mr. Otto said. He also noted increased interest in stewardship and personal evangelism among the church members.

And so forth

Dr. Mikko Juva of Turku University, Finland, has been named director for the Lutheran World Federation's fourth assembly, to be held at Helsinki July 30-Aug. 11, 1963. Dr. Martti Simojoki, bishop of Helsinki, heads the 23-member arrangements committee.

More than 100 Lutheran college students will serve 28 church-related agencies in this year's summer service program sponsored by the ULC Board of Higher Education, Dr. Mildred Winston reported. In preparation for their two-month assignment, the students had a week's orientation at Gettysburg College.

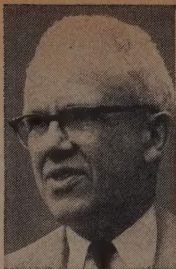
Shooting will start July 4 on the Lutheran Film Associates production depicting church-state tensions in Communist East Germany. Tentatively titled *In My Father's House*, it will be filmed in a German village by the same production team that made *Martin Luther*.

Christians must occupy at least nine of the 58 seats in Jordan's next parliament, King Hussein has ordered. Elections will be held in fall. Christians make up about 10 per cent of the land's 1.6 million people.

Church fires destroyed more than \$15 million worth of property in 1959, the National Fire Protection Association said. Ten "large-loss" fires in the U.S. and Canada each caused damage in excess of \$250,000.

WASHINGTON

By ROBERT VAN DEUSEN



"PRE-EMPTIVE WAR"

ALMOST UNNOTICED in the furore over the U-2 plane incident and the collapse of the Summit Conference was an official challenge to the assumption that the U.S. would not start a war by striking the first blow. A report by a House subcommittee introduced the concept of "pre-emptive war."

The appropriations subcommittee on defense expenditures issued House Report 1561 containing this paragraph:

"To effectively deter a would-be aggressor, we should maintain our armed forces in such a way and with such an understanding that should it ever become obvious that an attack on us and on our allies is imminent, we can launch an attack before the aggressor has hit either us or our allies. This is an element of deterrence which the United States should not deny itself. No other form of deterrence can be fully relied upon."

Although the daily press carried only passing reference to this proposed shift in national policy, *Time* carried a lead article on the new doctrine in its May 9 issue. The article praised the courage of those who had voiced the "strike first" theory.

Those who hold this view distinguish between pre-emptive war and preventive war. The latter might be launched in the belief that Russia's long-term aims include mastery over the United States, by military conquest if necessary. It would

be based on the conviction that war between the two great powers is inevitable and on the desire to avoid the devastation of surprise attack.

Pre-emptive war, on the other hand, would come only as a desperate last resort when all attempts at negotiation had failed and there was conclusive evidence that a major attack on the United States would be made within days or hours.

Fallacies

IN THESE days of ICBM's with nuclear warheads, the argument has its persuasive aspects. But on closer examination it is marked by frightening fallacies:

1. The determination of whether an other power is about to attack the U.S. would be subject to human error. The ugly possibility that military observer would mistake defensive preparation for offensive intention would be raised.

2. Present policy of strengthening our ability to "strike second" no matter how devastating the attack against us might be, would serve as more of a deterrent than an overwhelming ability to "strike first" which might be nullified by a surprise attack.

3. Abandonment of the traditional American policy could be construed by the Soviet Union as preparation for offensive war and provide some justification for intensifying the arms race.

4. Even though preparation for pre-emptive war might be carried on in good faith, someone in the military establishment in a time of tension and hysteria might become "trigger-happy" and launch a war that would end civilization.

5. The moral stature of U.S. world leadership, which has been strengthened by our determination not to strike the first blow, would be seriously weakened if preparation for pre-emptive war were to become a national policy.



The Church in 13th-century Italian altar piece (Vatican Galleries)

I believe . . .

The doctrine of the Trinity is among the most complex formulations of the Christian faith. It's essential to fully understand its meaning

IF A MAN who had never before heard of Christians believe found himself suddenly among a Lutheran congregation the Sunday morning service he'd be thoroughly confused. He'd be puzzled by the things we do and say, and many things he wouldn't understand at all.

But as he listened to the congregation professing its faith in God the Father,

the Son and the Holy Ghost his face might light up and he'd say: "Now I've got it. These people believe in three Gods."

We'd try to tell him that he's got it all wrong and that the Creed with its reference to the Trinity does not mean

BY N. LEROY NORQUIST

what it seems to imply, but we'd have a hard time trying to make him understand. How, he'd say, can three be one?

"You proclaim that the Father is God, the Son is God and the Holy Spirit is God and yet you're trying to tell me that you don't believe in three Gods but one. Do you mean that your God is two-, or perhaps three-faced, that he's the same God but acts differently with different kinds of people, shows different faces according to different situations?"

AGAIN WE'D HAVE to get busy trying to explain that this is certainly not true. We might quote Jesus' saying that "I and the Father are one" meaning that Jesus does nothing contrary to the Father's will, that God always acts consistently, whether it is the Father or the Son whose action we're speaking of. The same, of course, goes for the Spirit who, says our Lord, "will bear witness to me." He does nothing on his own. All three persons of the Trinity agree in what they do, will, and say.

At this point our visitor from outer space would be thoroughly exasperated. How then, he'd say, can you explain this three-in-one God of yours?

Well, we'd have to concede, we can't explain it. The doctrine of the Trinity cannot be "puzzled out." It was not intended as an intellectual game or to give our minds a workout similar to the solving of a crossword puzzle. The men who framed it designed it as a tool to be used against heretics.

In fighting heresy, they experimented with words, sharpened phrases, until they had defined the relation of the three "persons" of the Trinity in such a way that they could finally say, "Unless you believe this you're not a true believer."

LET US SEE where the Trinity comes from and what purpose it serves. First

of all, our Christian experience provides the raw materials for the doctrine. He is God the Father. We know him as Creator of the world, of seas and mountains, stars, and beasts and men. Loving us, God prepared the kind of world we need. In his world God causes the temperatures to be just right to sustain human life. Through his creation he extends to us food and warmth and safety.

In this world we can work and live and serve God. The physical creation of the earth, man with all his passions, the jungle and the animal kingdom, is not something wicked. It is, as its Creator saw, "very good." Through it God the Father gives his good gifts to us. Through we experience God as Father.

WE ALSO KNOW God as the Son. Through the man, Jesus of Nazareth, we experience forgiveness of sins. True, his life was humble. He was born in a stable in Bethlehem, lived as a wandering teacher in Galilee and Jerusalem, died the cross at the hand of Roman soldiers. But through him we are reconciled to God.

We call upon him as Lord; we pray in his name. We confess that only through him is salvation. Through Jesus Christ the evil that dwells in us and around us is overcome.

But we also know God as the Holy Spirit, the Lord and Giver of life. He takes the life of Christ and makes it live in our hearts. Whenever two or three of us are gathered in Christ's name, we know him to be with us. He convicts us of our sins. He shows us that no human effort can please God. He it is who assures us that God forgives. And it is he who creates love in us where before there had been only pride and self-love. Each of the persons of the Trinity adds something to our experience of God.

THE EARLY CHRISTIANS tried to say just how these three persons were related. They lived in the midst of pagans and wanted to make sure that no heathen could accuse them of polytheism, belief in many gods.

Furthermore, there were persons, inside and outside the church, who considered Jesus just another man, and the Holy Spirit nothing but the expression

of an emotion. So the early Christians had to make it plain that the Son was true God just as the Spirit was true God. Faced with a double-edged problem, they worked out the doctrine of the Trinity.

They found the concept of "person" very useful. "We worship," they said, "one God in three persons, and three persons in one God." Of course, by "person" they did not mean anything as definite and limited as we do. In their understanding, persons could overflow into each other—a father could live on in the person of his son after the father was physically dead. Unless we think of the "persons" in the Trinity in such fluid terms we'd end up with three gods, which, of course, has nothing to do with Christian teaching.



DR. N. LEROY NORQUIST will join the faculty of Augustana Theological Seminary in Rock Island, Ill., this fall. Since summer 1958 he has been working with the staff of the long-range parish education program in Philadelphia. A graduate of Augustana College and Seminary, Dr. Norquist completed post-graduate studies at Hamma Divinity School and Hartford Seminary, taught New Testament at Grand View Seminary, Des Moines, Iowa, and served a mission in Portland, Oregon. He will be teaching New Testament in his new position.

A PROPER UNDERSTANDING of the Trinity doctrine can make valuable contributions to our relation to God. Take some of the statements from the Athanasian Creed, a creed written in the fifth century. While not so familiar to us as the other two, it is one of the basic creeds of the Lutheran Church.

God is one, it says. Jesus Christ is one "person" of the Godhead, not a second God standing alongside the Father God.

If we should speak of him as a second God, we might actually think of Christ and the Father being opposed to each other. This is implied when people say that through his death on the cross, the Son paid a "ransom" to the Father, as if the Son had "bought off" the Father by offering his life.

But this is wrong. The New Testament writers insist that what the Son did on the cross was the work of the Father: God was in Christ reconciling the world to himself (2 Corinthians 5:19). The Son is not a second God who barter with the Father.

ONCE WE LET "barter" ideas come in, they tend to take over. We begin to think in terms of "buying off" God by repentance or charity or church-going. There is no room for this in the Christian religion. God gives salvation free of charge.

Nor should we think of the Spirit as a separate God. This is a common error among "pentecostal" sects. Take the story of a group of people praying for a sick child. They addressed their prayers first to the Father, then to the Son. Nothing happened. But, so the story goes, when they prayed to the Spirit, the child recovered. In other words, they thought of the Spirit as a separate God, even more powerful than the other persons of the Trinity.

The same error is present in the assumption that a person can become a Christian only after having had an "experience"—an emotional upheaval—which qualifies him before God as a person worthy to receive his gift of salvation, his redeeming grace.

"WE WORSHIP ONE GOD in three persons and three persons in one God." This is the second valuable statement about the Trinity. It tells us that there is a real distinction between the persons. Each person has a special function.

The Nicene Creed, which we often use in our service, points out this distinction when it says that the Son was "begotten" of the Father and that the Spirit "proceedeth from the Father and the Son."

Sometimes we preach and teach so much about the Son that he seems to absorb all of the Godhead within himself. We Lutherans must plead guilty on this count. (You might want to check your own thinking in this regard. When you think of God, do you think chiefly of Christ?)

The danger is that we tend to reduce the human element in the Son. By becoming God so completely, he loses his humanity.

But if this is true, then the incarnation of Christ is only a farce. It means that Christ was only pretending to be man—that he did not really identify himself with us. It means that God did not work out our salvation "in the flesh," and that it had nothing to do with us human beings. We know that this is not so. Christ was true man and true God.

THE INCARNATION is important for another reason. The Son tells us that human life is not wicked in itself. A human being can serve God and live in communion with him. By becoming man, the Son makes this plain. We do not have to withdraw from this "wicked" world or become exceedingly "religious" in order to serve him. The doctrine of the Trinity guards against a despal of physical existence.

The Spirit also has a special function. Some people tend to say that the Spirit and the Son are one and the same, and that the all-important thing is the work of the Spirit in us. Redemption, they say, happens to us because the Spirit has changed us.

But if salvation depends on our being changed, we haven't much of a chance. For we are never completely without sin. We must therefore maintain that there is an "objective" atonement accomplished outside us (Christ conquering sin and death on the cross) as well as a "subjective" atonement worked in us. The Trinity doctrine refuses to let us confuse the Spirit's work with the Son's.

THE THIRD PROPOSITION is this: "The Father is God, the Son is God, and the Holy Spirit is God." Each of the persons of the Trinity is true God.

We can always find persons who wish to make of Christ nothing but a "good man." Against this the Trinity doctrine speaks in plain words: the Son is "of one substance" with the Father. He is true God.

If the Son were only a great teacher and martyr, his death on the cross would not avail for us, his sinless life would not carry over into our lives, his resurrection would have no power over death. But if these are God's acts, then they can transform our lives. Then they are the "power of God," effective for our salvation.

The Spirit also is true God. He is more than a merely Christ's influence over us, more than the power of Christ's example. If he were no more than that, he would not be strong enough. We humans need

a powerful force which can kill our pride and our hardness of heart and create love and hope and faith.

THE TRINITY DOCTRINE is complicated, but it has more "practical" than "intellectual" value. It is not intended to clear up the mystery about God and his universe, just as the Christian gospel is not a set of ideas which can be memorized and make you a Christian.

What the doctrine of the Trinity does is to explain the many facets of our existence in God. It stakes out the boundaries for our religious experience. When our thinking about God is askew, our Christian life becomes barren. We need some safeguards in our thinking about God, the Father, Son, and Holy Spirit. The Trinity Doctrine supplies that need.

What Age for Junior Campers?

Give Them an Early Start

BY ERNESTINE DAUM

"ISN'T YOUR SON a little too young to be going to camp that far from home?"

Billy was only eight years old when my neighbor asked the question one summer day as I was shopping for items marked "necessary" on his camp equipment list.

"It isn't just any camp," I said. "It's sponsored by our church. We have looked over the program and talked with some of the leaders, and we think Billy will get a lot out of it."

My neighbor shook her head, and, I confess, her disapproval made me won-

der. *Was* he too young? Were we, his parents, guilty of sending him away to be someone else's responsibility for two weeks so that we could relax, as some recent magazine articles hinted?

Looking back to that year, I can say with conviction that it is definitely not more relaxing to have a child away at summer camp. A mother worries about him just as much as if he were home—maybe more so.

OUR CHOICE was Camp Trexler, a Lutheran camp for boys forty miles away. We had seen its advertisement in the church paper, checked with a member of the board of directors, and received per-



mission to visit the camp prior to its opening date.

One June weekend we walked through the camp grounds and talked with members of the staff who were working in some of the buildings. When the brochure describing the program arrived soon afterwards, Billy had already made up his mind that he wanted to go. To earn money for the equipment he would need, he even asked for additional jobs around the house.

Once I thought he would never learn the difference between nickels and quarters; with camp as an incentive, he quickly learned the value of each coin and soon could add and subtract the cost of items readily. When time came to leave for camp, he had already grown in the experience of working for something he wanted.

Billy's departure was dramatic. He left the weekend Hurricane Connie lashed our area with torrential rains and heavy winds. They could do nothing against his soaring spirits.

The rain had let up by the time Billy and his father reached the gateway into camp, but they were stopped by a park

patrolman. "You can't drive in," he said. "Road's washed out."

My husband parked the car, and carrying the duffel bag and suitcase father and son started down the long trail to Trexler on foot. At the washout, they took off their shoes and socks and waded across. "Boy, wait'll I tell the fellows back home about this!" our eight-year-old exclaimed.

AT CAMP there was little evident damage from the storm, but schedules were "all shook up." The campers who were supposed to leave on the morning train were unable to get to the station because of the washout. Electric power had failed, and the kitchen crew had been working since five o'clock in the morning, cooking all the meat on hand so that it wouldn't spoil out of refrigeration.

Billy's arrival in the camp's temporary state of confusion was to him an exciting adventure. He grinned when the nurse, after checking his temperature, throat and pulse, complimented him on wearing a raincoat and rubbers like a seasoned camper.

"Some new boys' parents must think the sun shines here all the time; they don't send along rainwear!" she explained.

After his medical examination, Billy was directed to an office worker where he deposited his spending money in the camp bank and received a pad of blank checks to record any amount to be spent for craft materials, souvenirs, or ice cream (in limited quantity).

Next he was taken to meet his counselor, a husky clean-cut young fellow whom my husband instantly liked. Soon afterwards, without prolonged parental leave-taking, Billy was left with his new acquaintances with whom he would live for the next two weeks.

WAS OUR SON too young? The question haunted me the next few lonely days. Then "Hurricane Diane" followed "Bonnie" at the end of the week, and I had to resist the temptation to phone the camp to see if all was well.

We hadn't heard from Billy although I had plenty of addressed envelopes and writing paper with him. Eventually his postal card (required as a meal ticket) informed us that he was fine and having a good time. He listed the names of all his cabin mates and added, "They are all good campers."

"At eight years, he's judging already!" his father laughed proudly.

The two-week period seemed to drag for me, but at camp the days must have flown, for Billy didn't write again. "None," was his excuse. The program was indeed a full one. Morning activities began early with flag-raising, followed by breakfast, cabin clean-up, specialized activity—either religion class, nature study, or archery instruction, ending with "general swim."

After lunch, there was a rest period, then free time for games or handicraft, followed by swimming instruction. Evening programs included movies, group singing or talent shows. Special activities also included a bus trip to a nearby state park, a "backwards day," and an overnight hike.

When badges were awarded at the last council fire at the end of two weeks, Billy had earned one for hiking, camping, swimming, and archery. Was eight years of age too young to acquire these physical skills? I began preparing arguments for my neighbor.

NOT ONLY DID the camp experience contribute to Billy's health and physical development, but also it provided immeasurable spiritual values. In religion

class, the boys studied the life of Paul. Two days after he was home from camp, Billy asked, "We didn't get to the shipwreck scene, so could you read it to me?" After that he asked if we couldn't continue to read the Bible aloud at bedtime the way we used to. (During the early part of the summer, we had neglected this family custom.)

Evenings at camp, after the final program was ended, the boys would stand in cabin groups to sing "Now the Day is Over." Back in their cabins after they were bedded down, the chaplain read to the eight- and nine-year-olds and led them in prayer.

Each Sunday church services were conducted in the outdoor chapel, and the last day of the two-week period concluded with an impressive candlelight ceremony.

WHAT WERE the values acquired through camp experience by our eight-year-old? First of all, he had fun. He made new friends, learned new skills, and saw new places—on his own, without his family hovering nearby to guide and direct his actions.

As a member of a cabin group, he experimented with democratic living among strangers under the tutelage of counselors motivated by Christian ideals. He began to develop ability in sports as well as handicrafts. His interests and hobbies were broadened. He learned the lessons of good sportsmanship. He became even more appreciative of the out of doors.

I remember reading once that the time to start training a child to leave home is while he is still in the cradle. Now I can finally answer my neighbor. Certainly eight years of age is not too young to begin to experience all the physical, mental, social and spiritual values that are offered at a church-sponsored camp.



ABU AUDEH is a tall, lanky man of 60. His tanned and wrinkled face breaks easily into a wide, toothless smile. He has the proud air of a man who has won a battle. This is his story:

Turn Drops Into Rivers

I HAVE BEEN living here in the Gaza Strip for almost eleven years now. For my whole life I never imagined I would ever see this place, much less live here. It was just a name to me—the southern district of my country. It used to stir my imagination of the past: “The land of the powerful Philistines, the home of mighty Samson, the crossroads of rich caravans.”

Today this 25-by-5-mile piece of land

my home and the home of some 250,000 others like me—refugees. It is the only area left, aside from the west bank of the Jordan River, of what was our country, Palestine.

My house is on the edge of the largest of the eight United Nations refugee camps in the Strip. The camp is called Rafah after the town nearby. Rafah town is a dusty bleak-looking place, a border checkpost near Egypt's frontier.

In fact, the whole Strip is little more than sand except for a few carefully kept gardens in the north. A decade ago it was different. It was a thriving, busy place. Its people worked and traded with the northern part of Palestine.

But 1948 brought a great catastrophe: Arabs and Jews began fighting over Palestine. In the wake of the tragedy there were left almost a million of us who had led the horrible path of war. The new demarcation lines blocked us from returning home, made us refugees, and tangled the trade of the Strip.

I HAVEN'T BEEN too badly off. Some of the local people here do worse. I have a hut. Twice a month food rations are distributed. There's free medical care and my seven children go to school. Since 1950 the United Nations Relief and Works Agency for Palestine Refugees has taken care of my essential needs. Still I can't say I've been happy. What can you do when for days and years there is nothing to do but think of the past?

I'm from Samuel, a rich farm area near Jaffa. I remember how hard we used to work to see the fields ripe for harvesting. A hard honest day's work brought rewards.

But now there is no work. There is idleness; too many people on a narrow strip of barren land. As the years roll

by, our idleness reaps its share of discontent, frustration, even violence.

In 1957 UNRWA began a program to give small grants of cash and goods to those of us who had a trade which we could practice successfully in our new surroundings. Most of us didn't like this program. We were suspicious that it was a trick to settle us permanently where we were and disqualify us from returning home or receiving compensation the United Nations has always promised we would get.

I could see little benefit from the program. I was a farmer. How could I farm in a desert even with all the aid in the world?

I would sit day after day outside my hut and watch people drawing water and chatting around the camp well. I idly watched the water spilled from jars and being evaporated by the hot sun or disappearing into the thirsty sand. I would occupy my mind calculating how much each day's little bit of waste water would amount to at the end of a year, five years. I imagined ponds, rivers, lakes filled with waste water. I remembered the green countryside of Samuel.

Suddenly I was jarred from my daydream by an idea that was so simple that I thought it must be foolish. But maybe not. I went to see the UNRWA officer and explained to him my idea:

I WOULD DIG small channels, lining them with stone, to take away the waste water from the well. The water would be carried to the idle piece of land next to my hut. I hoped that UNRWA would give me the use of the land—only about a half acre—and enough money to buy seed. The produce from the land could be bought by other refugees. It would be much cheaper than that brought in from outside.



Israeli army patrol on alert along Gaza Strip

We talked on. The officer suggested simple locks to control the flow of water, the kind of crops which would be best.

My request had to be considered along with hundreds of others. As weeks passed, my hope faded. I had been foolhardy. Who ever heard of farming in a desert! The little bit of waste water each day wouldn't be enough to even satisfy the thirst of a cat.

In my black mood, I hardly looked up when the camp officer came to my hut to tell me of the decision. Wallahi! Even my own ears had become liars. My idea had been approved. I had been granted the land and \$50 to buy seed.

I spent the rest of the afternoon walking every inch of the land which I would make into a garden. My hands were eager to start digging the water channels.

The drums, flutes and strings joined by the bubbling of the water pipe rang through our house that night. My family and friends gathered around the charcoal brazier, drank sweet coffee and sang songs which few of us had had the heart to

sing since we had left our Palestine home.

With the help of my oldest son and advice from UNRWA, I planted barley and tobacco: sturdy crops with a good market.

My first harvest was small but good. With the profits I bought extra food for my family. I bought a pair of shoes for my son, a new shawl for my wife.

The second harvest brought enough money, along with what I had saved from the first, to buy a cow. Now we had fresh milk every day and what we didn't need we sold to others.

When I walk through the dusty streets of the camp and see the shoemaker, tailor, carpenter, grocer who have been able to start in business again, I see me with new faces, with smiling faces.

We still need help. The Gaza Strip is too little land to support so many people. But we can at least contribute to our support. And we have work. We were little more than animals before, sheltered and fed but with no share in our future. Now we're men again.

FIVE MAKE A FAMILY

School's Out



"GOTTA RUSH, Mom. 'Bye!" Pete raced through the kitchen, slammed out the green door.

"Pete!" I called. "Your lunch." He raced back for the bag and left again, on his way to the day camp the Scout organization is sponsoring for two weeks. He's not old enough to be a counselor, but he's been named an aide to one of the leaders. A fetch-and-carry job that makes him feel important.

"Mother, have you seen my straw bag?" Karen peeked in the kitchen door and looked at me accusingly as if I might be hiding it.

"It was hanging on the cellar door knob yesterday."

"Oh . . . there it is. I couldn't imagine where . . ." She put a blue sweater into the bag, selected the biggest apple from the dish on the kitchen counter. "I'm hungry by ten o'clock. I work very hard." She laughed at my look of disbelief. No, it's all fun, Mother. I'm so glad I asked a second time about being a part-time page at the library. "Bye, Mother." Karen brushed her cheek against mine and left.

SCHOOL'S OUT, you can tell. However, life seems to be as busy in summer as in school term, for Pete and Karen and Sue.

I had made plans to help in the two-week vacation church school, as I do every summer. As usual, I planned that she would attend. She's not old enough to stay home alone and, besides, she has always been eager to attend the school.

But—I forgot that Sue is growing up. She's beginning to resist plans that people make for her. Last week she said flatly, "I'm not going to church school this summer."

"Oh?" Dan said, looking over his newspaper. "You're enrolled."

"No one asked me if I wanted to go."

Dan and I looked at one another. Each child has to come to the age of assertion. Karen. Pete. Now Sue.

"It's babyish," Sue said.

"Your mother can't teach there if you don't go," Dan pointed out.

"I can stay home alone and take care of myself," Sue muttered.

DAN PUT DOWN his paper. "Maybe. But in the eyes of the community and in our own eyes, we'd be negligent parents if we left a child your age alone every morning for two weeks."

"Other kids don't have to go."

"Most of your friends go," I said. "Almost every church in town has a summer school."

"Buzzy's not going."

Dan and I looked at one another. So, that was the reason for this sudden decision. Buzzy is Sue's special friend at the moment.

"You know why Buzzy's not going, don't you?" I asked.

"Sure. Her parents don't make her do things."

"Wrong. She does all the things you do. She's not going to vacation school because her church does not have a vacation school."

"Aw—who told you that? Buzzy never told me."

"Naturally. She probably wants you to think she's free as air. But underneath she may be envious of you."

"Is that the only reason you're backing out?" Dan asked. "Because Buzzy doesn't have to go?"

"But Buzzy and I plan to do things together."

"Why don't you start by attending school together? Two whole weeks of togetherness! Think what a lot you'll have to talk about."

SUE CHEWED her lips. "I could show her the Babies' Room. Maybe they'd let us help sometimes."

"And how about when you take turns reading aloud the Bible story for the day? You told me you liked that best of all last year," I reminded Sue. "I'll bet Buzzy would like it, too."

"Could I lend Buzzy my extra Bible?" Sue asked. "She doesn't have one."

Dan laughed. "What a bunch of planners! We have Buzzy enrolled in church school and no one's asked her or talked with her mother."

"I'll ask Buzzy tomorrow. We're meeting at the playground."

"You get her opinion, Sue, and then I'll call her mother," I said.

"Oh, Buzzy can twist her mother around her finger. Buzzy will want to go with me, I know. We're best friends!"

"Why did you decide you would not attend vacation school this year?" Dan wanted an answer. "Did you think you were too old? Was it boring to you?"

"Oh, no!" Sue looked surprised. "I like it. Last summer I was in charge of supplies for my class. I read a poem for a program. I taught the whole school a song. I went on a nature hike. I learned a Bible verse a day. I . . ."

DAN HELD up his hand. "At that rate, you'll be superintendent of the school in a few years."

"Doesn't Buzzy play the piano?" I asked Sue.

"She's taken lessons since she was five. She's wonderful."

"We need a pianist for the nursery class to play for the opening and closing songs. This year the teacher of the nursery group can't play the piano. We talked about asking an older girl to take over that job. Maybe Buzzy?"

I laughed at myself. "Here we go again. Making more plans. Without consulting Buzzy or her mother."

"Her mother will be glad to get rid of her every morning for two weeks," Sue said.

"Sue!" I exclaimed. "Don't talk that way. Buzzy's mother doesn't want to get rid of her."

"Well, I know she'll let her come to church school."

Buzzy did enroll. Sue couldn't wait to see her, but telephoned. They had an excited conversation. Then I talked with Buzzy's mother. I said Sue and I would pick Buzzy up in the car and bring her home each day. Buzzy's mother seemed to feel the idea was wonderful.

SO THIS MORNING—Pete left for day camp. Karen left for the library. Sue came down with a bulging school satchel. "I have my Bible and the Bible for Buzzy," she said. "Pencils and paper and some of our lesson books from last summer to show Buzzy. May I pick some flowers for our teacher?"

I nodded. "Take some wax paper for the flowers. Wait by the car. I'll be there in a minute."

By 8:45 the Melton house was empty. School's out, but summer plans are pouring in all directions.



WORSHIP NOTEBOOK

DISCOVERY

RECENTLY I conducted the service in a congregation where the pastor was absent for the day. At the early service the choir was made up of four persons, all members of the same family: father, mother, daughter and son. When it came time for the anthem the quartet sang a simple little melody which was most pleasant.

Several times the melody was repeated and each time I found myself subconsciously humming its haunting tune. I noticed that the singers were singing from the *Service Book and Hymnal*. "Strange," I thought, "I don't know this one."

After the service I was told that the anthem was hymn 423, "O Sing, all ye lands, with a jubilant voice." Perhaps it was the way the hymn was used which helped to impress its simple melody upon my mind. The first stanza was sung by the quartet, as was the fourth. During the second and third stanzas a solo voice sang the first and third lines while the group made of the second and fourth lines a refrain.

Take the third stanza, for example:

Solo voice: O enter his gates with thanksgiving and praise;

Choir: Glory be to God!

Solo voice: To honor his Name gladsome voices we will raise;

Choir: Sing praise unto God out of Zion!

If you look at the melody you'll see how this arrangement makes an effective response out of the brief second and fourth lines. No doubt the same thing could be done between choir and congregation.

SINCE THAT Sunday morning I've been humming the little tune frequently. I learned something new that Sunday, and I'm sure the congregation did too.

My curiosity wasn't satisfied and I wanted to know more about my new friend. Unfortunately there wasn't a lot to be found. The hymn is a paraphrase of Psalm 100. It was written by a Norwegian pastor, Ulrik Vilhelm Koren (1826-1910).

Pastor Koren had been ordained in Norway in 1853, came to the United States, was the first Norwegian pastor to settle west of the Mississippi River, and founded a pioneer congregation at Washington Prairie, Iowa. Later he became the president of the Norwegian Lutheran Synod.

KOREN'S HYMN, *Gud's Menighed, syng*, was translated into English by Harriet Spaeth, daughter of Charles Porterfield Krauth, who at one time was a professor at Mt. Airy Seminary and also of the University of Pennsylvania. Mrs. Spaeth's translation, in somewhat altered form, is in both *The Lutheran Hymnary* (ELC) and *The Lutheran Hymnal* (Lutheran Church—Missouri Synod). In both cases the form is the same, being set to an 11, 5, 11, 9 metre. A comparison of this text with that in the *Service Book and Hymnal*, also altered and to an 11, 5, 12, 9 metre, shows a decided improvement in the flow of the words of the text.

The melody in all three instances is the same, and is attributed to Erik Hoff (1830-94).

But all this has little meaning except for the specialists. The real joy

of the hymn is in its use. And that's true of all of the hymns in our new book.

ONE OF the criticisms directed against the *Hymnal* is that it is one-sided. I haven't been able to compile the statistics which would show the source of the hymns, but I suspect that the criticism comes from those who are still singing the same handful of hymns they have been singing over the years.

At a recent synod convention I happened to watch and listen as two women paged through the SBH and played hymns from it on a piano. There'd be a turning of pages, sometimes just one or two but more often several, and then the chords would leap across the room. After fifteen minutes or so of our concert, it dawned on me that I was hearing nothing but the same hymns I've heard from

childhood. It was obvious that a lot of pages had been quickly turned by someone who was saying, "We don't know that one."

THERE'S nothing wrong with the things we've known and used for years. But we ought not settle ourselves in so deep a rut that we fail to see the things we've never seen before. For Americans of Norwegian descent this hymn may be old, but for most of us in the ULCA tradition it's new, and we would do well to learn it. On the other hand our Norwegian, Swedish, and Danish brothers would do well to look at some of the hymns that are a part of our background. Before these new books wear out, a lot of us have a lot of exploring to do among its 602 hymns.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Episode

QUESTION: This letter is being written with much embarrassment, but I am glad I can tell someone. I have three boys, 6, 12, and 15 years old. The oldest and youngest boys sleep together, and I have learned from the middle one that they were involved in an indecent act. The oldest boy has been very good, has been confirmed, and I had all confidence in him. He declares this was the first time. I have not yet told my husband—I am afraid he may handle the matter rather roughly.

REPLY: You should not be too surprised or shocked. Treat the whole matter in a calm, constructive way.

The 15-year-old is at an age when sex is claiming attention. The impulse is becoming strong. Curiosity is at its height. The younger boy is in a different position, has little understanding of sex, and tends to go along with the suggestions of the older. The behavior, of course, is not to be approved but should be handled with good sense.

1) The episode should be talked over with each boy separately. Which ever parent can do it more calmly should do it. Explain that the sex impulse becomes strong in the teen years, but that its use is for married partners only, that it is not mere play. Tell of the importance of self-control. Assure each that you will tell no one, that it was a mistake which should not be

repeated. To the younger boy less may be said.

2) Each boy should sleep in his own bed—in his own room if that is possible.

3) If the matter is handled in a quiet sensible way it is likely that it will not happen again. Of course, you may quietly check on behavior. You need not bring this to the attention of your husband unless you feel that you cannot deal with it adequately alone.

Unfortunate marriage

QUESTION: Austin was married more than six months ago. He is a high-school graduate and has had a job in a furniture factory for about two years. He declined to go to college though we were prepared to finance him. He had done well in school and could have done good work in college. This marriage is a terrible worry to me and my husband, though Al makes it a little better than I am able to do. To marry is all right, but what a wife he got!

This girl—her name is Lupita—has had little schooling and got along poorly while she was in school. She constantly murders the English language. She has read practically nothing of value and isn't interested. Her big interest is TV—she sits enthralled for hours with the poorest programs. She doesn't seem to notice any difference in their quality. Nettie isn't used to going to church or Sunday school—she seems to resent my suggestion that she and Austin go with us. He was accustomed to church, but now he is slipping. Where is this to end?

REPLY: Where it will end, of course, no one can forecast, for every new venture is largely a step into the unknown. This is surely the case with a questionable marriage. But no one

should condemn a marriage in advance. These young people, despite imprudence, deserve to have a chance.

On the assumption that your estimate of this young woman is fairly accurate it appears that you as parents gave your son little or no reliable guidance in the years when he needed it most. People must be prepared in advance for the issues they will have to face and the decisions they will have to make. A reading of Evelyn Duval's *Facts of Life and Love*, or Frances Strain's *Love at the Threshold*, could have been of great assistance. Parents have responsibility to render proper assistance at an appropriate time.

This marriage is now an accomplished fact. Distasteful or difficult as it may be, it is for you to accept it and help the couple to work out the best possible mode of life, but without domineering. Tactful conversation on a variety of topics, a little at a time, can accomplish much.

Austin can help Lupita with reading, if necessary, and help her get acquainted with a few books and periodicals of value. Invite them into your home frequently and provide a social situation in which the girl can gradually pick up information, attitudes, social amenities, and new interests. This will necessarily be a slow, step-by-step process, but over a number of years could yield good results.

Christian kindness and consideration, of course, must prevail, and patience of the highest quality will be in order. Conversation about church people and events will help to arouse interest—mere urging to attend will probably not help much, though one good down-to-earth but pleasant talk with Austin may be helpful.

BOOKS

CHRISTIANITY IN COLLEGE

Christian Faith and the Liberal Arts. Harold H. Ditmanson, Howard V. Hong, and Warren A. Quanbeck, editors. Augsburg. 280 pages. \$4.95.

This book contains seventeen chapters on various aspects of the relation of the liberal arts to the Christian faith as it should be in our church-related colleges. Fifteen writers contributed to the volume. Seventeen chapters are presented under three general headings: "Presuppositions," "Structures," and "Implementation."

The three chapters under the first heading deal with The Role of the Liberal Arts in Christian Higher Education, The Theological Basis of Christian Education, and What Man Thinks of Man. The second part deals with Objectivity and the Christian Teacher, The Administration of the Christian Liberal Arts College, and The Problem of the Curriculum. The third part relates the separate disciplines such as philosophy, literature, and language study to the Christian faith.

This book had its origin in a meeting of the Association of Lutheran College Faculties at Augustana College. A speaker at that meeting a decade ago said that "Lutheran colleges in America operate according to no distinctive Lutheran or even Christian philosophy of education, but had simply imitated secular patterns to which they had added chapel services, religion classes, and a religious 'atmosphere.'"

This book is an attempt on the part of some of the men committed to the Christian faith to disprove this thesis. Since the book is written by so many different men, it is inevitable that some of the chapters should be better than others. The danger always, in a task of this kind is, that one will overstate the case.

It is not possible in a review of this length to deal with the chapters individually. Let me take the chapter which deals with my own discipline—literature. The writer

of this chapter says, in his closing words:

"But what about the Christian liberal arts college? Is there a special reason for the study of literature here? I believe there is, because literature and the teachings of Christianity come to the same conclusion: *Man is a child of God, created by God, and apart from God he is nothing.* Since the fall, his potentialities for evil have been greater than his potentialities for good. . . . It is only by the grace of God through Jesus Christ that he can rise above his sinful self. And this applies to all of us.

"This is the answer that literature should give in a Christian liberal arts college."

I should have to demur on a statement of this kind. All literature does not teach that man is the child of God. Much contemporary literature, while it may underline the sinfulness of man, does not have much to say about redemption through Christ.

The subjects with which this book deals have been discussed much in Christian colleges. Some knotty questions are posed. The men who have written this book are dedicated Christians who have faced up manfully to their tasks, though all the problems are not resolved. E. G. HEISSEN BUTTEL

Greenville, Pa.

THE PASTOR AND THE PATIENT

Spiritual Therapy. By Richard K. Young and Albert L. Meiburg. Harper. 184 pages. \$3.50.

One patient with a skin affliction on his toes said to the hospital chaplain, "I am seriously considering moving my church membership. My pastor does not step on my toes enough in his preaching." Then a "big three summit conference" was held by physician, psychiatrist, and pastor to delve into the effect of the emotions of this patient that had caused the skin problem.

Similarly the authors gave case histories to illustrate the emotional problems of hospital patients with the emphasis placed upon the total sickness and healing of the person—body, mind, and soul. From a program at

North Carolina Baptist Hospital, the authors, members of the faculty of Bowman Gray School of Medicine, report on the results of counseling.

The book is unique in presenting the reader in each chapter an analysis of both the physical and emotional aspects of the most common causes of hospitalization. The chapters, though short and not intended to tell the whole story, include analysis of patients with heart disease, ulcers, asthma, skin disease, migraine, ulcerative colitis, and anxiety. Patients hospitalized for surgery, childbirth, the involuntary problems of middle age, and the acutely bereaved are also singled out for spiritual therapy.

The purpose of the authors in their training program is to aid pastors to be practical theologians, not to create amateur psychiatrists. The book, written intelligently in non-technical language, guides the pastor in this practical role. The busy pastor will wonder where he can find time to do all the counseling that the full-time chaplains did who report the cases. However, the writers realize this and give in each chapter general understanding of the physical and emotional problems of patients that will help the pastor in his average of two or three calls upon hospitalized individuals.

Rockford, Ill.

ARTHUR R. STEES

STATION-WAGON MINISTRY

Pilgrim Circuit Rider. By Leila W. Anderson. Harper. 200 pages. \$4.

The TV public learned about Miss Anderson in a 1957 home show in which Arlene Francis was hostess; but by that time her circuit riding had been going on for several years. The circuit takes her across rural America in a station wagon especially fitted out for her needs—including "projectors, green, slides, films, record player and records, teaching materials and handicraft supplies, materials for mission study, for men's and women's fellowship groups, youth work, stewardship and evangelism . . ."

Miss Anderson's job is that of a religious education leader, who travels into local parishes that need her help. She has a special

place in her heart for the rural church and the small church. She confers with local leaders on their problems in educational work, sharing ideas, giving the leaders a chance to see new books, materials, audio-visual helps.

The personality of Miss Anderson makes her story memorable. Whether she is in Hawaii, working with teachers who measure their success by the neatness with which the children color the pictures, or on the Dakota Indian reservation helping church members adjust the conflict between the Indian concept of sharing and the white's ideas about borrowing, the Circuit Rider delights in leading people to new ways of thinking.

Her own inclination for pioneer paths and new ways of thought led Miss Anderson from a Midwest farm to ordination in the Congregational Church.

"Certainly I had no objection to the idea of ordination . . . My mental block . . . was a personal dislike for women in the pulpit . . ." As she realized that her work would take her into communities where there would be no other Protestant minister, and that she would need the standing that ordination would give, Miss Anderson found logic overcoming her personal prejudice.

An unusual person has found an unusual job as an effective way of serving the church. This is a heartening account of her life.

Monaca, Pa.

CATHERINE HERZEL

CAIAPHAS REPORTS

The Empty Tomb. By James Martin. Harper. 93 pages. \$2.50.

Twenty-three letters written by Caiaphas to Annas, describing events and his state of mind regarding them from the evening of the crucifixion until the word came that Paul had been converted to faith in the Nazarene. They witness—from the angle of a skeptic who was in position to investigate the evidence—to the amazing beginning and development of faith in the risen Christ. Caiaphas is portrayed as seeking energetically to disprove and discredit the new faith, but baffled by phenomena he couldn't deal with.

Germans hear about world church

GERMANY: Recklinghausen. May 18.—

DURING a reception at the headquarters of the Berlin Mission Society in East Berlin, Dr. Visser 't Hooft spoke of Berlin as "the center of ecumenicity." About 120 people from many parts of the world were gathered in the Mission House to prove this sentence.

The reception was held after an ecumenical meeting in East Berlin's St. Mary's Church where all 3,000 seats were filled by Christians from both parts of Berlin. Bishop Lesslie Newbigin talked about "the mission of the Christians in our present-day world" and Dr. Visser 't Hooft about "the unity of the church in a divided world." The church, Bishop Newbigin stated, is not an institution but an expedition of God himself, and therefore—Dr. Visser 't Hooft continued—the church has to be one, has to be universal. Both speakers stressed that those who feel themselves to be truly sent by the Lord are under the necessity of suffering.

The reason for the presence of the secretaries of the World Council of Churches and the International Missionary Council in Berlin was an ecumenical conference of the Churches of the Union about "the doctrine and the unity of the church." Delegates came mostly from churches of the eastern zone of Germany, but some from the west were present.

The two secretaries explained the problems of the WCC and the IMC, especially concerning the third assembly of the World Council in New Delhi. The conference united the key men responsible for ecumenical work of 12 regional churches and is part of the attempt in all German churches to bring the idea of the

one world-wide church across on the congregational level.

Bishop Newbigin impressed us by the fact that he has learned German within the last two years and speaks it now almost fluently. For his work with the IMC he was honored with a D.D. by Hamburg University last Friday in connection with a memorial ceremony for Prof. Walter Freytag, leading German scholar in the field of world missions who died last October.

THREE ANNIVERSARIES were celebrated in Germany recently. First was that of the death of Philip Melanchthon 400 years ago. Melanchthon, close friend of Luther, was one of the chief reformers. The day of his death was memorized especially in the town of his birth, Bretter (south of Heidelberg), and in Wittenberg where he worked most of his life. The post office of Western Germany printed memorial stamps.

Two hundred years ago Nicolaus Ludwig von Zinzendorf died. He was a bishop of the Bohemian Brethren Church and founder of Herrnhut, a new center of the Brethren after they were expelled from their former territory. Zinzendorf as a "Lutheran Pietist" was one of the forerunners of ecumenicity.

Finally: The oldest Bible society of the world is now 250 years old. Under the influence of the Pietists, Philipp Jacob Spener and August Herman Francke, a former officer of the army, Carl Hildebrand von Canstein, gave a large amount of his property to print and distribute inexpensive Bibles. This was the start for all other Bible societies. The von Canstein Society now works in Westphalia since after the war in Halle (Russian Zone), the former headquarters, a license for printing was not available.

—REINHARD GROSCURTH

SYNOD CONVENTIONS

ILLINOIS

AMBASSADOR-KINGSWAY HOTEL,

St. Louis, Mo., May 16-19

Bishop Lilje preaches for ordination

By JOHN E. COOPERRIDER

OUTSTANDING CHURCH personalities appeared at the 41st annual meeting of the Illinois Synod.

Bishop Hanns Lilje, Germany, preached the ordination sermon, saying, "There is no greater joy in the real church than seeing God call men into his service. This is a visible sign of God's grace to any church."

"Where do we get the courage to enter the pulpit every week in the face of this changing world to preach a gospel that changes not?" he asked rhetorically. "This is the way it starts," he continued. "I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' This is the basis of the ministry—the Lord's calling."

Dr. Paul C. Empie, executive director of the National Lutheran Council, spoke on Lutheran World Action, indicating that the world-wide task of LWA is carried out on four levels—theological co-operation, charitable work (by which it is best known), its task of reconciliation, and interchurch aid.

He quoted Bishop Lilje as saying that the biggest contribution LWA has made to the church in Europe over the years is not its gifts, but the experience of stewardship.

On the reconciliatory level, he said, LWA is trying to solve the problem of reliable means of communication. A short-wave radio station is being constructed in Ethiopia to cover the area from India to South Africa with accurate information.

He said we must develop new forms of partnership to help the younger churches in Asia, which dare not be too closely tied to us because of rising nationalism.

DR. DONALD L. HOUSER, executive secretary of the Board of American Missions,



Ordination in Illinois: Dr. Weeg, Bishop Lilje and Synod Secretary Trede lay hands upon Lyle Sucher, one of six men ordained

spoke during the time allotted to the reports of the synodical Board of Home Missions and the stewardship committee.

It was not an accidental tie-in, he said. "There is a definite relationship between our American mission program and your stewardship, since 35 per cent of the money for apportionment goes for American missions."

"The population explosion in ten years will make for the equivalent of ten new Chicagos in America," he said. "By that time one out of every four families will be moving yearly, making for a rootless, homeless generation. Sixty per cent of the people will live on 1 per cent of the land in the new megalopolises.

"What is being done today in the field of American missions," he said, "will determine what is to be done in foreign missions, higher education, and other fields of church work in the years to come."

Dr. Harry F. Baughman, president of Gettysburg Seminary, spoke twice on behalf of the ULCA as its official representative.

Pointing out how a relay runner gives a final burst of speed as he passes the baton to the next runner, he pleaded that "the church not slow down its program in any way in the light of the coming merger, but rather that it pass on the baton at full speed."

His figure of speech became a point of reference for further reports and addresses made throughout the convention, as the various speakers, reminded the church, again and again, of "the baton," in an effort to spur the church to greater efforts, rather than to wait and see what happens when the merger takes place.

A panel of representatives of the various merging church bodies, moderated by Dr. A. Howard Weeg, Illinois Synod president, discussed various aspects of the merger.

Dean Johannes Knudsen (AELC) of the School of Graduate Studies of Chicago Seminary spoke on "The Doctrine of the Ministry and of the Church." Prof. Walter J. Kukkonen (Suomi), also of the seminary faculty, spoke on "The Bible and Theological Education in the LCA." Dr. Frank P. Madsen, president of the Michigan Synod, spoke on "Colleges and Seminaries." Dr.

O. V. Anderson, president of the Central Conference of the Augustana Church, spoke on "The Structure and Polity of the New Church."

Dr. Anderson pointed out various adjustments that Augustana will have to make. "We will have to swallow the ULCA pension plan hook, line, and sinker," he said.

Another panel consisting of the Rev. Peter Rasmussen, missionary to Japan; Miss Myrtle Wilke, missionary to Argentina; the Rev. C. Polson, native pastor in India; and moderated by the Rev. David L. Vikner of the Board of Foreign Missions, discussed various problems in foreign missions fields.

FIVE NEW congregations were received: Christ the Shepherd, Chicago; Christ the Mediator, Chicago; Messiah, Wauconda; Prince of Peace, Addison; and Epiphany, Carbondale.

Six men were ordained. They are Roger Huebner, called by the BAM to develop a mission in Regina, Sask.; Richard J. Hanson, called by the BAM to develop a mission in Peoria; Allan E. Juenger, called to St. Mark's Church, Polo; Fred L. Krumsieg, called to the Meredosia parish; Lyle Sucher, called to St. John's Church, Bluffs; William L. Welk, called to Zion Church, Batchtown.

The synod adopted a 1961 budget of \$1,220,342. It elected Warren G. Brockmeier of St. Luke's Church, Chicago, as statistician when Edgar Neas declined renomination.

It was voted to accept the recommendation of the Executive Board to receive the Lutheran Woman's League of Chicago and Vicinity as an accredited child care agency of the synod, and include its support in the budget for the first time.

Synod also urged the ULCA to consider the possibility of developing an adequate guide for Sunday school teachers and youth workers in use of the new *Service Book and Hymnal* in church schools and youth programs instead of the three youth hymnals now under development.

The mover of the resolution, the Rev. Wilbur G. Volker of Faith Church, Glen Ellyn, said the new hymnal ought to become



Pastors of new congregations: Standing, Gerald C. Kline, David Roth; seated, Mel Holtz, Leopold Bernhardt, David Kopplin

vital arm of the church's program for education in worship.

A committee appointed last year to study pastors' salaries reported that salaries averaged \$4,994 and ranged between \$3,600 and \$7,800. Data was received from 121 pastors.

The report showed that car allowance for this group averaged \$823, ranging between \$300 and \$2,100.

1960 ULCA CONVENTION DELEGATES

Clergy: A. Howard Weeg, Robert Schenck, Fred Trede, Ernest Habig, Joseph Sittler, George Aigner, Richard Peterman, Luther Mueller, George Curran, Donald Krueger, Ray Humstein, Ralph Eckard, Ronald Lind.

Laymen: Glenn W. Schmidt, K. Richard Johnson, George W. McDonald, Everett Mitchell, Erwin H. List, Frank Lavezzi, Harry Carlson, Mrs. Emil Weyrauch, Allan Anderson, I. D. Mueller, Vernon Keck, Kent Wattleworth.

PACIFIC

REDEEMER CHURCH, Vancouver, B. C.,

May 16-19

new strength seen in LCA merger

By OLIN G. DASHER

HEAVY RAINS failed to dampen the spirits of delegates to the 60th annual Pacific Synod convention, held in the beautiful new Redeemer Church in Vancouver.

Having just gone self-supporting this year, Redeemer is symbolical of the "growing up" of the synod, in which about half the congregations have been receiving mission aid. Four other congregations attained self-support during the past year—Our Saviour, Seaside, Ore.; Prince of Peace, Seattle; St. Mark's, Seattle; and Grace, Victoria, B. C.

The extensive geographic nature of the synod was noted with the attendance of a sizable delegation from Alaska. The number of congregations in the 49th state has increased from two to four in the past year, with the addition of St. Mark's, Anchorage, recently organized, and Fairbanks, soon to be organized.

Besides the Anchorage mission, the synod



Delegates from Alaska are William Hancock, Pastors William Slee and Floyd Brause, Dr. L. H. Steinhoff, Fred Baxter, Konrad Krantz

received one other new congregation, Christ the King at Tigard, Ore. Another is being formed, at Hood River, Ore. With 66 present congregations, the synod has more than doubled since the 1946 convention at Victoria, B. C. Baptized membership has risen from 9,234 to 32,655.

President Edwin Bracher, in his opening sermon, called for "unity among pastors and churches, even in diversity, even as there was unity in the disciples of Jesus with their diversities." The Rev. Harald Sigmar, convention chaplain, spoke on the Holy Trinity.

A fraternal visitor from the Augustana Church was the Rev. Roland Swanson, secretary of the Columbia Conference. In the proposed Lutheran Church in America, Augustana will bring 68 congregations into the new Pacific Northwest Synod.

The synod passed a resolution urging ULCA, at its Atlantic City convention, to permit establishment of English missions by the Western Canada Synod in British Columbia. At present the neighboring synod is permitted to establish only bi-lingual missions in the province.

Dr. G. Elson Ruff, editor of THE LUTHERAN, spoke on three occasions as ULCA representative. Having attended most of the meetings of the Joint Commission on Lu-

theran Unity, he was able to bring the convention a first-hand report of the impending merger plans. Dr. Ruff also spoke at the Lutheran Laymen's Movement breakfast.

THE CONVENTION concerned itself with three annual budgets. Treasurer Hal Halverson reported \$166,826 raised on the 1959 budget of \$190,637. The figure for the 1960 budget was fixed—post facto, at \$221,809, after all congregational commitments had been received. A tentative 1961 budget of \$255,179 was adopted.

The 1961 goal is divided \$161,859 for ULCA apportionment, and \$93,320 for synod items.

For the past four years the synod has been operating on the "grace system," with no assigned quotas for congregations. The stewardship committee reported a canvass showing that about half the congregations would like to have some suggested benevolence quota, but a motion to fix apportionments for congregations requesting them was defeated.

Another memorial to the ULCA convention urged that foreign missionary wives possessing special professional qualifications be appointed as missionaries themselves.

Dr. Theodore Bachmann, of Pacific Seminary, spoke at the convention dinner. Seven retired pastors, whose years of ministerial service aggregate 270, were given special certificates of appreciation. Ten new pastors were welcomed.

Dr. John L. Cauble, of Salem, Ore., was re-elected first vice president of the synod, and the Rev. Olin G. Dasher, of Seattle, was elected second vice president.

The Rev. Arthur E. Wulf, of Longview, Wash., was re-elected secretary, and H. A. Halverson, Jr., also of Longview, as treasurer. The Rev. Howard Baumgart, of Olympia, Wash., was elected statistician.

1960 ULCA CONVENTION DELEGATES

Clergy: Edwin Bracher, Homer W. Berner, John L. Cauble, Olin G. Dasher, L. H. Steinhoff, Arthur E. Wulf.

Laymen: Fred Baxter, Faurest Anderson, H. A. Halverson, Jr., Dr. Allen Ferrin, Chester Stixrud, Gus Olson.

IOWA

FIRST CHURCH, CEDAR RAPIDS, May 22-25

Synod budgets to get new camp ready

By GERALD C. HIBBARD

THE 106TH CONVENTION of the Iowa Synod was preceded by an Institute of Churchmanship for two days in the host church, First Lutheran. Geared especially to laymen, its purpose was to give basic information about the "outreach" of the church through informed speakers, group discussions, and displays.

Dr. F. Eppling Reinartz, ULCA secretary, who participated in the institute praised it as an excellent example of creative thinking and initiative on the congregational level.

Ten retired pastors were honored by the synod during the convention. Receiving certificates of appreciation were: J. A. Miller, W. A. Wolgemuth, Ralph Livers, David Funk, E. A. Piper, E. P. Windeman, Frederick J. Weertz, F. Herbert Moehlman, Albin Heinz, and Fred C. Maurer.

INTEREST IN MERGER ran high. Dr. Reinartz, ULCA representative, spoke concerning some of the important features of the LCA. Guests from the AELC, one of the merging



Dr. Robert Murray, visitor from Sweden, is greeted by President Beil at Iowa Synod

The Lutheran

bodies, included Pastors Harold Olson and Agn Duus. Dr. Alfred Jensen, president of the AELC and resident of Des Moines, spoke at the ordination of Richard Carfrae and William Hamilton.

An invitation by the Augustana Lutheran Church to participate in the fall joint conference was accepted. The conference will include a general study of the documents of the "Lutheran Church in America" as they concern the membership of the new Iowa synod.

Another distinguished guest was Dr. Robert Murray of Stockholm, chaplain to the King of Sweden and the Royal Air Force. He has been studying congregational life in American churches, and spent a few days in St. Paul's Church, Postville.

Two mission congregations organized last December, St. Andrew's of Cedar Rapids, and St. James' of Johnston, were officially received into the synod.

PROBLEMS OF BOTH the very large and small congregations were items of concern. The president was authorized to appoint a special committee to study each and report back to the 1961 convention.

Dr. Reinartz called the move to seek membership in the Iowa Council of Churches a "very significant proposal." Although comity arrangements will not be binding upon the synod, Dr. Reinartz urged us not to be "negative" about such matters.

The stewardship committee noted the synod is ahead of last year's giving by 27 per cent. A record budget of \$491,494.50 was adopted. Of this amount \$229,657 is apportioned to ULCA.

The remainder includes a \$75,000 item for development of the synod's 133-acre camp site on East Lake Okoboji. Since the ULC has no institutions in Iowa to bring into the merger, there is much interest in having the camp ready for use by the new church.

In addition to the budgeted amount, the synod authorized the borrowing "if feasible and negotiable" of more money, so that the total available for synod use this year should approach \$200,000.

June 15, 1960



The Rev. Ivar Holmquist, Augustana pastor, is welcomed by President Fife in Baltimore

MARYLAND

CHRIST CHURCH, BALTIMORE, May 23-26

Synod's financial sights sharply lifted

By WILLIAM J. YINGLING

GROWTH AND EXPANSION are the words best describing the 141st annual convention of the Evangelical Lutheran Synod of Maryland, which met in the new Christ Church, Baltimore. Reports and speakers sounded that basic theme throughout.

Dr. Robert W. Stackel, the ULCA representative, made it clear that the "ULCA is not sitting around waiting for merger; green shoots are coming forth."

Growth in synodical missions was evidenced by the reception of three new congregations: St. Mark's Estonian Church, Baltimore; the Church of the Abiding Presence, Beltsville; and Christ Church, Lexington Park. Prospects for other missions on synod's territory include two fields presently under development and several others awaiting developers or board approval.

Mar-Lu-Ridge, synod's new camp and conference center, was one of the biggest evidences of growth and expansion. About \$175,000 has already been spent on development in just a year and a half of its existence, and it is already being utilized the year round by campers and conference groups.

Synod Treasurer Virgil W. Doub reported a milestone in finances in 1959, when more than \$1 million in benevolence money passed through his hands.

Adoption of a 1961 budget totaling \$1,044,213 for benevolence and Lutheran World Action without a dissenting vote, and with little debate or discussion, indicated that the synod's financial sights have been sharply lifted. Among the items voted were capital improvements for Gettysburg College and Seminary and the Maryland Synod camp. Per capita for 1961, including LWA, will be \$19.72, an increase of more than \$3 over 1960.

MERGER CAME in for discussion and two memorials were presented on certain aspects of the proposed constitution and by-laws. One, concerning the status of an individual congregation which would be realigned, was passed; the other, questioning the wording of Article 7 of the constitution, was voted down.

Nine seminary students, including the first Negro in synod's history, were ordained. Three pastors who had retired from active service during the year, Drs. Lloyd Keller, Gould Wickey and William Waltemyer, were recognized for their service. Pastor Harold Beatty was honored on the 50th anniversary of his ordination.

The Rev. Augustus Hackmann was elected synod secretary and the Rev. Dr. Fred Seibel was returned as statistician. Action creating two new full-time officers, a secretary and secretary for evangelism and social ministry, was postponed for one year.

The stewardship committee presented an original manual prepared for congregational stewardship committees which will be made

available to pastors and congregations in their stewardship promotion.

Reversing a trend begun three years ago, synod voted to return to the Gettysburg Seminary campus for its 1961 convention.

1960 DELEGATES TO ULCA CONVENTION

Clergy: J. Frank Fife, Augustus Hackmann, Carroll L. Boyer, Oscar W. Carlson, Elwood S. Falkenstein, Carl W. Folkemer, Raymond M. Miller, E. Raymond Shaheen, Paul H. Smith, L. Ralph Tabor, and Charles F. Trunk, Jr.

Laymen: Virgil W. Doub, Robert C. Carter, William B. Coulter, Merwyn Fuss, Harry Hartman, Carl Heinmuller, Jr., Arthur Muhlbach, John J. Nordberg, Robert L. Smith, Earl L. Swartzendruber, and Earl L. Yingling.

PENNSYLVANIA MINISTERIUM

BUCK HILL FALLS, May 23-26

Limit on capital fund drives unopposed

By HENRY W. SNYDER, JR.

"THE QUIET CONVENTION" is the name that delegates gave to the 213th annual meeting of the Pennsylvania Ministerium held May 23 to 26 at Buck Hill Falls.

Expected debate on a proposal to limit capital fund drives of synodical institutions failed to materialize. "I'm surprised," said President Charles M. Cooper when the resolution, which limits capital funds to two every ten years, passed unanimously.

Opposition to the plan by some synod members was dropped after a major change in the wording of the resolution had been made. Originally, all capital fund drives "on synod territory" would have been affected by the limitation. When a motion to amend the wording from "on synod territory" to "conducted through congregations" was passed, it exempted campaigns conducted among special groups of contributors, such as alumni of an educational institution, or drives promoted on national or international scale.

It also exempts any drives currently planned, provided they are scheduled to start before October 1961. Good Shepherd Home



WALTER R. HAGEY

Named synod treasurer for third term

Allentown anticipates a \$350,000 fund drive next year; and Muhlenberg College plans drives for capital funds among its alumni.

Of the two drives allowed in each decade, through congregations, one would be for educational needs, the other for welfare needs. Two years must separate the drives.

Two recent drives in the synod, one for Muhlenberg College and one for the Germantown Home, have required extended "mopping up" periods. A note of thanksgiving was sounded several times at the convention as the Ministerium completed its six-year-old appeal for the college. Total response in cash and pledges is \$1,506,609, or \$6,609 over the goal. Cash received to date is \$1,401,642.

The synod has been given more time to qualify for a \$10,000 gift from the Kresge Foundation toward "Operation Aged" for the Germantown Home. The foundation offered the money if the synod raised \$890,000 by July 1. So far it is \$134,000 short of the goal. An additional \$151,763 is pledged. The deadline set by the foundation has been extended indefinitely.

ONE OF THE first actions taken by synod was to approve a recommendation of a \$4,500 minimum salary for its ministers. Delegates voted that in addition to the minimum salary, ministers receive pension and hospitalization benefits, car allowance and parsonage. The synod rule would act as a guide for congregations paying less than the minimum.

A budget of \$3,331,696 was adopted for 1961, approximately a 10 per cent increase over 1960. Slated for synod expenditures is \$982,852. The bulk—\$2,348,844—is for the work of the ULCA.

WALTER R. HAGEY was re-elected treasurer of the synod for a third five-year term. Mr. Hagey's status as synodical lay reader was eliminated when the synod reversed its decision of a year ago and voted not to appoint synodical lay readers.

Dr. Oscar Rolander, former missionary to Tanganyika, and now in charge of African Affairs, National Lutheran Council, told the synod, "If the West fails to give material and spiritual aid to the awakening African nations, they will turn to Moscow for help. The place of the church in this picture is to train and encourage African leadership through educational and scholarship programs."

Dr. Howard Weeg, representing the ULCA, spoke about United States racial tensions. "Bland statements on integration must give way to the fact of a worshipping, working fellowship in Christ of all persons of all races. If our Christian commitment is strong, no color distinctions can separate us from our brethren."

The synod approved the ordination of 18 young men at a special service on May 29 at Christ Church, Hazleton.

A panel discussion on the forthcoming merger of the United Lutheran Church with three other Lutheran church bodies clarified some of the provisions in the proposed constitution for the new church. Four members of the Joint Commission for Lutheran Unity which negotiated the merger (Dr. Cooper, Dr. Weeg, Judge James Henninger and Dr. Henry Bagger) answered questions from the

floor. Some of these concerned again the limitations on lodge membership for pastors in the new church, which last year caused some heated debate. This year no objections were heard.

MRS. RUTH GRIGG HORTING, Pennsylvania Secretary of Public Welfare, spoke during the presentation of inner mission causes. A member of Holy Trinity Church, Lancaster, she told the convention adequate health and welfare policies could never be rendered with public welfare funds alone.

"A partnership of interested groups is essential," said Mrs. Horting. "For example, the interest of citizens can be of real value in encouraging legislation to liberalize the residence requirements for public assistance."

The synod rapped proposed legislation for legalized games of chance to raise money for churches and charities. Officers were authorized to protest such legislation whenever pending. Pastors and institutions were urged to discourage games of chance to raise money for the church.

1960 ULCA CONVENTION DELEGATES

Clergy: Charles M. Cooper, Claude E. Schick,

Elton L. Angstadt, William C. Berkemeyer, Donald G. Doll, Theodore L. Fischer, George W. Fritch, Walter H. Guigley, Carlton L. Heckman, Freeland L. Hemmig, Paul J. Henry, Gunnar Knudsen, Alfred Koch, Robert M. Lamparter, William O. Moyer, Glenn G. Neubauer, Robert E. Neumeyer, John D. Newpher, Henry J. Pflum, Joseph R. Shuster, M. Luther Wahrmann, Fred S. Blank, Maynard C. Hallock, Edward T. Horn, III, Walter A. Kuntzleman, Elwood W. Reitz, Albert W. Shumaker, Henry W. Snyder, Jr., W. Russell Zimmerman, Richard C. Klick, Henry H. Bagger, Earl S. Erb, Emil E. Fischer, Samuel E. Kidd, Conrad W. Raker, G. Elson Ruff, Luther F. Schlenker, Francis A. Shearer, and Theodore G. Tappert.

Laymen: Walter R. Hagey, Iver Anderson, Ira Angstadt, Herman L. Bishop, Arthur R. Bookout, Jr., Daniel R. Brommer, G. Allen Dash, Jr., Tilghman Fenstermaker, George M. Gebhardt, Newton W. Geiss, Alan M. Hawman, Jr., Harold Houck, Herbert Punchard, George J. Rauch, George N. Robinson, Erwin Steigerwalt, Joseph A. Sutton, John G. Walters, Earle White, W. Gordon Williams, Earl Bader, H. Ober Hess, Charles S. Jacobs, Leroy Kline, LeRoy R. Moyer, Clarence A. Reichard, J. Conrad Seegers, Bertram M. Wilde, Otto W. Woltersdorf, Carleton T. Woodring, Miss Josephine Darmstaetter, Mrs. Harold Deisher, Sister Anna Ebert, James F. Henninger, Earl Henry, Sister Catherine Neuhardt, Henry V. Scheirer, Richard H. Snell, Mrs. Roy L. Winters.

WEST VIRGINIA

JACKSON'S MILL, MAY 16-18

Concern expressed over centralization

By HAROLD L. HANN

TRUE TO THE SPIRIT of those who live under the state flag with the motto, "Mountaineers Are Always Free," considerable concern was expressed at the 48th annual convention of the Synod of West Virginia about the proposed church merger of 1963.

That will be the 100th anniversary of West Virginia as a separate state. The synod will celebrate its 50th anniversary in 1962.



MRS. RUTH GRIGG HORTING
Welfare needs partnership of citizens



West Virginia Synod executive committee: Pastors L. Stanley Whitson, W. E. Carlson, W. A. Renn (secretary), Donald D. Anderson (president); laymen D. H. Bennett, H. L. Shelhamer (treasurer)

On and off the convention floor the proposed merger was referred to variously as "a concrete mixer grinding out the old loyalties," "the great centralizer sweeping away local freedoms," and "that which is best for the church of Jesus Christ."

Part of the problem is that the merger in this area means submersion in a much larger synod as well as in a new church.

Synod will seek to establish a liaison committee with the Pittsburgh Synod for the purpose of considering matters of mutual interest. The convention voted to express its distress to the JCLU over the more centralized nature of the proposed LCA, and to strongly urge the JCLU "to reconsider its action in aligning the proposed Western Pennsylvania Synod" with the theological seminary (Philadelphia) to whose support it has been assigned.

A highlight was the annual Lutheran banquet sponsored jointly by the Lutheran Laymen's Movement and the synod. Against a background slogan: "Wanted! More men to raise the cross by giving to Christ first of time, talent, and treasure," LLM Executive Director Henry Endress, who was the ULCA representative, defined the church as "the cell placed in the community as leaven that in us others should see something of Christ." From Japanese Christians he brought the message "laymen should pray for pastors; pastors should pray for laymen."

The recommended minimum salary for pastors was set at \$4,500 per annum plus utilities, with a requested annual review

of salaries in the light of rising living costs.

That the convention was serious about this matter was evident when the synod president was instructed "not to install any pastor in any congregation where the minimum standards have not been met, unless the executive committee concurs."

Convention Chaplain James R. Stephenson spoke on "Pew and Pulpit Payola" in which he said, "We cannot by any form of payola bring ourselves into relationship with Christ. Faith and fellowship are given to us."

A new high of a little under \$100,000 in budgetary items was set for 1961. Synod was congratulated on the inspiration it has provided to the whole church in its record of stewardship and evangelism.

ULCA Director of Evangelism J. Bruce Weaver addressed the joint session of synod and the synodical ULCW at which he stressed the necessity for a renewal of life in the local parish and communication of this life to the world through the daily witness of the individual Christian.

Re-elected as officers of synod were: the Rev. Donald D. Anderson, Keyser, president; the Rev. William A. Renn, Trinity, Wheeling, secretary; and H. L. Shelhamer, Morgantown, treasurer.

The ULCW re-elected Mrs. Kermit Glotfelty, Accident, Md., as president.

1960 ULCA CONVENTION DELEGATES

Clergy: Donald D. Anderson, William A. Renn.

Lay: George F. Chidester, Willard Whiteman.



Prospective members at first worship service in Mason. Pastors Herb and Martin are in front row.

First Service at Mission in Mason Draws More Than 200

By RAYMOND A. HEINE

DETROIT—The first service was held by the United Lutheran Mission, All Saints' Church, Mason, on May 15 with 201 attending. Mason is the only county seat in Michigan without a Lutheran congregation.

A six-and-a-half-acre church site is being purchased.

The Rev. Donald Herb, campus pastor at Michigan State University and associate pastor of University Church, East Lansing, preached. The mission developer is the Rev. Lawrence E. Martin.

ANTIOCH CHURCH, Farmington, broke ground for their first unit building on May 8. This congregation was organized in March 1958 with 78 charter members and now has 160 members. The Rev. James E. Henneberger was mission developer and continues as pastor. The \$105,000 building will accommodate 160 for worship.

FIRST UNIT of St. Stephen's Church, Lansing, was dedicated on May 15. Of contemporary design, it was built at a cost of \$102,000. The nave will seat 200 plus junior and adult choirs. The Rev. William D. Schaeffer, synod secretary, preached the sermon, and Dr. Frank P. Madsen, synod president, performed the act of dedication. Pastor Kenneth Ferguson was liturgist.

At a vesper service the same afternoon a new seven-rank Wicks pipe organ was dedicated. Prof. Howard D. Small, of Albion College, presented a recital.



Pastor Henneberger watches layman DuRay Strombach wield spade at Farmington site

Young Tulsa Congregation Dedicates First Buildings

by MARTIN G. SCHROEDER

OMAHA, NEB.—Ascension Church, Tulsa, Okla., dedicated its first two buildings in April. Leading the services were Dr. Alfred W. Young, Central States Synod president, and Dr. Reno R. Frobenius, home missions secretary. The Rev. Edward W. Amend is the pastor.

Ground was broken last August for the chapel and administration building, first stage of a group of buildings to be connected by covered walkways. The chapel will later be the parish hall.

Ascension Church was organized in 1955 by the Rev. Fred W. Henkel. It was the first United Lutheran congregation to be formed in Oklahoma since 1912.

PRELIMINARY PLANS for a new church



Congregation gathers at entrance of new Ascension Church, Tulsa

were approved by the congregation of St. John's Church, Wellington, Kan. The building will be a "church-in-the-round," with the congregation seated on five sides of a free-standing altar.

WARTBURG SYNOD

Missions Get Started at Merrillville and Granite City

By ARNOLD H. KAITSCHUK

BURLINGTON, IOWA—First service in the Merrillville area of Gary, Ind., was held April 24 by the Rev. Garland Baer, mission developer.

A new mission at Granite City, Ill., held its first service on Easter Sunday. Developer Bodo Mehling hopes the congregation will be ready for organization in the near future.

The Rev. Roy C. Moore, ordained May 8 at Berwyn Church, began mission development in the Hampton Park area near Joliet on May 15.

FIRST CHURCH, Joliet, Ill., observed the 35th anniversary of the ordination of Pastor John A. Goeken on May 15.

ST. SIMON'S CHURCH, Chicago, honored

Mrs. Frieda Warren on her 60th anniversary as organist and choir director. She still plays for two services each Sunday.

SOME MEMBERS of Peace Church, Chester, Ill., drive as far as 110 miles to work in other towns, because the local shoe factory closed. But the church still has good attendance, and expenses are met each week.

Pastor O. M. Meyer got a raise in salary last January, and the church and parsonage have been improved. Members carry on the stewardship program with a three-pocket envelope system.

MARTIN LUTHER CHURCH, Chicago, plans to enter its new \$250,000 church building this month.

Dean Sudman Joins LLA

As Associate Secretary

THE REV. DEAN E. SUDMAN, pastor of Gloria Dei Church, Parkville, Mo., has been elected as an associate secretary of the Luther League of America.

The Rev. Arthur Bauer, league executive secretary, said Pastor Sudman assumed his duties June 6 in Philadelphia.

A native of Scribner, Neb., Pastor Sudman was graduated summa cum laude from Midland College, Fremont, Neb., and from Central Lutheran Theological Seminary, Fremont, in 1958. He organized Gloria Dei congregation in 1959 and has served as pastor since then.

According to Pastor Bauer, the new league staff member will number among his responsibilities the annual educational program of Luther League training schools.

Pastor Sudman formerly was a member of the league's executive committee and served twice as president of his synodical league (Central States). He was chairman of the LLA evangelism committee.

Two other associate secretaries joined the



DEAN E. SUDMAN

LLA staff this spring. They are the Rev. Ralph R. Hellerich, with editorial responsibilities, and Charles H. Lewis, who will direct the league's caravanning program.

CARIBBEAN

Released Time Bill Shelved by Puerto Rico Legislature

By FRANCISCO MOLINA

SAN JUAN, P. R.—Following the recommendation of its Commission on Education, the House of Representatives shelved Bill 84 that called for released time religious instruction in the public schools of Puerto Rico.

Although this action was taken May 17, Roman Catholics and Protestants went ahead with their announced rallies pro and con, the following weekend.

An estimated 60,000 gathered for the Protestant rally at the Puerta de Tierra softball park Saturday, May 21. Dr. Angel Mergal, internationally known Protestant scholar, and legislator Hipólito Marciano were the main speakers. A commission was

dispatched to convey to the legislature the message of opposition to the defunct bill.

Sunday, May 22, led by Bishops Jame McManus and James Peter Davis (from Ponce and San Juan respectively) 100,000 people gathered at the Muñoz Rivera Park for the Roman Catholic rally and marched on the capitol some blocks away, to express their feelings favoring Bill 84. Like the Protestants they dispatched a commission with a message for the legislators.

Roman Catholic opposition to the government reached a climax at this rally when Bishop Davis (as reported by the newspaper *El Mundo*, May 23) declared that, although the church cannot offer direct backing to



New ULCA congregation in Alaska gathers after service, with Pastor Floyd Brause near center

PACIFIC

Anchorage Mission Organized, Plans to Build First Unit

By OLIN G. DASHER

SEATTLE—St. Mark's Church was organized on Palm Sunday in Anchorage, Alaska, with 61 adults and 65 children as members. Taking part in the service was Mr. Fred Baxter, member of Resurrection Church, Juneau, representing the Pacific Synodical Board.

Pastor Floyd Brause, mission developer, announced the first drive for current and benevolence funds is almost complete, with a total of \$7,000 pledged so far. The campaign is being directed by Milton Fiene of the Lutheran Laymen's Movement.

Purchase of a building site is being negotiated, and preliminary drawings are being made. The location is across the street from the Lake Otis school.

GOOD SHEPHERD CHURCH, Bow Lake (Seattle), laid the cornerstone for its first unit on April 24. First service was held in the building on May 22. The Rev. Richard I. Crossland is the pastor.



Pastor Crossland strikes cornerstone with trowel at Good Shepherd Church, Bow Lake

CARIBBEAN . . .

political movement, it will not offer opposition should Roman Catholics decide on a political organization to defend their rights.

Across the island, speaking at the dedication of the Castañer Hospital (Brethren) Governor Muñoz Marín declared he believes in religious instruction within the limits of the constitution of the Commonwealth of Puerto Rico. (The constitution establishes the separation of church and state.)



Mr. and Mrs. Wilkins with Dr. H. L. Gilbert at commissioning in North Zion, Pittsburgh

Pilot Wilkins in Liberia

ESTON W. WILKINS, a commercial airplane pilot from Pittsburgh, Pa., has arrived in Monrovia, Liberia, with his family to pilot a four-seater plane which serves the ULCA mission in that country.

Dr. Herman L. Gilbert, secretary for Liberia of the Board of Foreign Missions, commissioned Wilkins in Pittsburgh's North Zion Church on May 8.

The airplane is used to serve mission stations in the central and western provinces of Liberia. Dr. Gilbert said the plane logs 100 hours a month and makes daily flights from Monrovia to the interior.

The plane service was started by the board in 1953. Since that time, three pilots and three planes have been used to carry on mission work among 5,000 baptized members in 107 towns.

In addition to transporting missionaries, mail and supplies, the plane is equipped to carry hospital patients to the 25-bed Curran Memorial Hospital at Zorzor.

Federation Names McGrory Lutheran Man of the Year

PITTSBURGH—Martin A. McGrory, of Washington, D. C., was doubly honored here when he was re-elected president of the Federation of Lutheran Clubs and also received its award as "Lutheran Man of the Year."

Mr. McGrory, who is nearing 69, was converted from Roman Catholicism to the Lutheran faith in 1930. He was elected to his second term as president of the federation, which has affiliated clubs with more than 1,000 members in the District of Columbia, Maryland, Michigan, Ohio, Indiana, California and Pennsylvania.

He is a member of Luther Place Memorial Church, Washington. He has twice been a delegate to ULCA conventions, has served on the executive committee and missions board of the Maryland Synod, and is now in his 24th year as secretary of the Lutheran Laymen's Fellowship of Metropolitan Washington.

An intersynodical organization, the Federation of Lutheran Clubs held its 15th annual convention here May 13-15. Chosen as the "Lutheran Club of the Year" was the Lutheran Business Men's Club of Los Angeles, for its project in support of a socio-psychiatric clinic for children at California Lutheran Hospital.

Allegheny Home Auxiliary Membership Nears 12,000

By ROBERT G. SANDER

JOHNSTOWN—Twelve thousand memberships is the 1960 goal of the Women's Auxiliary of the Allegheny Lutheran Home, in the membership drive that continued through May. Last year the membership climbed to 11,371.

Two years ago the women pledged \$50,000 towards the new Johnstown Home. Of this amount \$30,000 has been paid to date. Auxiliary leaders hope to pay the bal-

be from membership gifts this spring.
ss Mae C. Harter of Altoona is 1960
airman.

Founder's Day and the annual meeting
the Women's Auxiliary will be held on
grounds of the Johnstown Home on
the 11. Judge Thomas F. Lansberry will
speak; the Rev. Richard L. Tome will be
devotional leader. Miss Margaret Mc-
ells of Altoona will be installed as new
Auxiliary president. She succeeds Mrs. Har-
l Donges of Davidsville.

At the annual meeting of the board of
ectors in April, present officers were re-
ected. They are: Dr. Walden M. Holl,
Johnstown, president; William H. Haller,
Altoona, vice president; John P. Lafferty,
Altoona, secretary; Thomas M. Tresse, Al-
ona, assistant secretary; and Howard D.
Culter, Altoona, treasurer.

SPRING RALLY of the United Lutheran
Church Women of East Allegheny Confer-
ence was held in Zion Church, Williamsburg.
Speakers were the Rev. William Jackson,
chaplain at the Hollidaysburg State Hospi-

tal; Mrs. Martin L. Tozer of the synodical
ULCW, and Miss Hazel Naugle, former
missionary to India.

CHURCH WOMEN of West Allegheny Con-
ference held their spring rally in St. Luke's
Church, Rockwood. Speakers were Dr.
Frances Dysinger and Dr. Dwight F. Put-
man, synod president.

Conference Men Organize

FORMATION of a United Lutheran Church
Men's group in the West Allegheny Confer-
ence took place at Trinity Church, Hoovers-
ville. Walter Gardner of Rockwood was
elected president; Harold Shaffer of Bens-
creek, vice president; Glenn Kaufman of
Holsopple, secretary, and Ronald Coleman
of Hooversville, treasurer.

POST-CONFIRMATION rallies for approxi-
mately 400 confirmands of East Allegheny
Conference churches were held at Camp
Kanesatake, Warriors Park, on May 14 and
21. The rallies were sponsored by the Chris-
tian Education Committee of the conference
and stressed vocational guidance.

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LUTHER LEAGUES of East Allegheny Conference held their annual convention at Camp Sequanota April 30-May 1. Leaguers of West Allegheny Conference churches moved into camp for their convention May 6 and 7. Charles Miller of Clearfield was re-elected president of East Allegheny Leagues; William Diamond of Johnstown was elected president of West Allegheny Leagues.



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PA.: POTTSVILLE

Schuylkill Pastor Group Elects Bagger President

By ARTHUR S. FOLLETT

POTTSVILLE—The Lutheran Pastoral Association of Schuylkill County elected Pastor Ralph W. Bagger, of Friedens Church, Hegins, president at its meeting April 2 in St. Matthew's Church, Schuylkill Haven.

Pastor Richard C. Jones, of the Sacramento parish, was elected secretary. The Rev. Lawrence L. Hand, of Ashland, spoke on the recent merger of St. John's and Zion churches into the Church of the Good Shepherd.

UNITED LUTHERAN CHURCH MEN of the Pottsville and Hegins Districts met May 2 in St. Paul's Church, Gordon.

Dr. Ralph W. Sell, of Tower City, former missionary in China, Navy chaplain and director of displaced persons in Austria and Germany, spoke on "Lutherans I Have Known Around the World."

Pottsville District Meets

AN EXCELLENT representation of 15 pastors, lay delegates from 18 congregations and five visitors attended the spring meeting of the Pottsville District at Christ Church, Mahanoy City, on May 2.

In attendance were Dr. Claude E. Schick, secretary of the Pennsylvania Ministerium, and the Rev. Fred Goos, Lutheran Inner Mission Society, representing the synodical boards.

The Rev. William H. Marburger, St. Paul's Church, Orwigsburg, was named secretary.

ST. PAUL'S CHURCH, Port Carbon, was host to the spring rally and workshop of the United Lutheran Church Women, Pottsville District, May 18.

Mrs. Roy Winter, Port Carbon, was the speaker. Mrs. Roy Tonkin, Tamaqua, conducted the membership workshop; Mrs. William M. Schwartz, Pottsville, Christian service; Mrs. Winters and Miss Mildred Her-



Dr. Schick, Pastor Benner and Pastor Mocko laying cornerstone for new Jacob's Church

mann, Pottsville, program planning and education, and Mrs. Walter Guigley, Ringtown, offerings.

TRINITY CHURCH, Pottsville, will purchase ground adjoining the parish house for a parking lot. Two buildings, one condemned by the city, will be razed.

MORTGAGE-BURNING ceremony marked the liquidation of a \$30,000 parsonage debt at Zion Church, Minersville, May 22. Pastor John W. Schwalm was liturgist at the Sunday morning service, with Seminarian David Rothermel, a "son" of the congregation, as guest speaker.

LUTHERAN WOMEN of St. Paul's Church, Summer Hill, have taken the task of working God's Acres on the Gus Kreager and George Fessler farms. They will be assisted by their husbands and children. Proceeds from crops will go to the building fund to replace the church burned down in 1958.

DR. HENRY H. BAGGER, president of the Philadelphia Seminary, preached at the rededication service at Advent Church, Tuscarora, May 8. The service marked the completion of a \$12,700 improvement program.

CORNERSTONE of Jacob's Church, Pine

Grove, was laid April 24. Dr. Claude Schick, secretary of the Pennsylvania Ministerium; Pastor George Mocko, and the Rev. Robert C. Benner, former pastor now of Lebanon, took part in the service.

SPRING CONVENTION of the Hegins District Luther League was held at St. Paul's Church, Sacramento, May 7.

Speaker for the afternoon was Pastor George Mocko, Pine Grove. New officers were installed by Dean Freeland Hemmig, Tremont. They were Allen Kiefer, president; Leon Reichwein, vice president; Faith Borchert, secretary; Ronald Mattern, treasurer, and Gail Walter, statistician.

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Waterloo College Seeking Replacements for Faculty

By NORMAN BERNER

KITCHENER, ONT.—An atmosphere of uncertainty hangs over Waterloo University College as a result of the decision of the Canada Synod not to federate its school with the University of Waterloo. Developments since May 12, when a special session of the synod voted to "pursue a course of independence" until the university presents "more acceptable" terms of federation, have been:

1. Resignation of eight of the fourteen members of the college board of governors, including the chairman, the secretary, and the treasurer. New members of the board were to be elected at the regular session of the synod this month.

2. Resignation of a number of faculty members, some of whom will join the university faculty or go to other schools. But three members resigned without other appointments in view. These later issued a statement in which they said that "the future for both faculty and students appears bleak in view of the synod's decision 'to operate independently.'"

3. A survey by the alumni association which showed that, of 169 present students 81 plan to return for the 1960-61 academic year, 61 do not, and 27 are undecided. Total number of students receiving the survey questionnaire was 422.

4. Announcement of the University of Waterloo that it would offer a first year art course in 1960-61, in addition to its established science and engineering courses.

5. Decision of the university to provide its own instructors for subjects previously taught on a co-operative basis with the college.

6. Announcement by Dean L. H. Schauder that the college would immediately seek replacements for professors who had left the faculty.

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New class of ministry limited to 30 students enters Sept. 5, 1960. Catalog. Information.

Two Congregations Organized

HOLY TRINITY CHURCH, Belleville, was officially organized with 81 charter members on May 15. The service was conducted by the Rev. Harold Lindeman, mission developer, and the Rev. Norman Berner, assistant to the president of synod.

On the same day, Holy Cross Lutheran Church, Burlington, came into being. Synod President A. G. Jacobi preached. Mission Developer Wilfred Myra welcomed 63 adults into the charter membership.

EMMANUEL CHURCH, Toronto, the Rev. Harold Brose, pastor, and Reformation Church, Kitchener, the Rev. Paul Eydt, pastor, expect to break ground for their first units this month.

PRESIDENT JACOBI spoke at the dedication of the chapel and educational wing for Good Shepherd Church, Toronto, on May 29. The new building had been in use since Easter.



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OTTO F. REBLE

O. F. Reble Named to Direct Canada's Special Missions

THE REV. OTTO FREDERICK REBLE, pastor of St. Timothy Lutheran Church, Oak Park, Mich., will become secretary of special missions in Canada for the ULCA Board of American Missions.

Pastor Reble was called to the position by the board at its quarterly meeting last month in Atlanta, Ga. His acceptance was announced by Dr. Donald L. Houser, board executive secretary. He will begin his new duties on Sept. 1.

Dr. Houser said Pastor Reble will conduct the board's Canadian work in English and special (bi-lingual) missions. He will be responsible for the total United Lutheran home mission program in all of Canada working in co-operation with synodical home mission committees.

Pastor Reble is the son of Dr. John H. Reble, former president of the Canada synod of the United Lutheran Church. His brother, Eric, is a missionary in India.

Daily Devotions



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Joint sponsors are the Boards of Parish Education of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Suomi Synod and the United Lutheran Church in America. Dean of the faculty is the Rev. Lael H. Westberg, AELC; director is Dr. S. White Rhyne, ULCA.

THE REV. DELTON J. GLEBE was speaker at the annual baccalaureate service for Waterloo University College, held in St. Peter's Church, Kitchener, May 15.

GRADUATION SERVICE for Waterloo Lutheran Seminary took place in Grace Church, Eganville, May 22. Dr. A. F. Buchlow, Pembroke, preached the sermon. Diplomas and awards were made by President J. Ray Houser. Lutheran Brotherhood scholarships were presented to Prof. Radnar Teigen and Professor-elect Delton Glebe, by Alfred Werner, Kitchener.

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—CHANGES OF PASTORATE—

CANADA

FISCHER, EDGAR J. From St. Peter's Church Brodhagen, Ont. To Elmwood parish Ont.

HAAK, FREDERICK W. From St. John's Church, Aylmer, Ont. To Normanby parish, Ont.

HEIMRICH, E. W. From St. Matthew Church, Brantford, Ont. To Trinity Church, Ayton, Ont.

CENTRAL PENNSYLVANIA

FENNER, ALLAN H. From St. Stephen's Church, Williamsburg, Va., and campus pastor, William and Mary College. To Trinity Church, Lemoyne, Pa.

CENTRAL STATES

HENNING, WILFRED H. From Zion Church Gothenburg, Neb. To St. Mark's Church Oshkosh, and Grace Church, Lewellen, Neb.

STRECKER, KENNETH E. From Scherer Memorial Church, Chapman, Kan. To Grace Church, Omaha, Neb.

TRAUB, WALTER H. From Kountze Memorial Church, Omaha, Neb. To Morning Star Church, Omaha, Neb.

FLORIDA

COOPER, JOHN C. To Faith Church, Tampa.

PUGH, W. E. From Faith Church, Jacksonville, supply pastor. Retirement.

WISE, GERALD C. From Immanuel Church Camanche, Iowa. To Key West, mission developer.

ILLINOIS

JEFFERS, DALE A. From Trinity Church Manlius. To St. Stephen's Church, Chicago.

INDIANA

HOWARD, RICHARD W. From Faith Church Jeffersonville. To St. Mark's Church, Indianapolis, associate pastor.

KINNEY, KEITH L. From Shiloh Church Walton, and St. Paul's Church, Loganport. To Elkhart, mission developer.

LININGER, CHARLES W. From U.S. Army chaplain. To St. Paul's Church, Vincennes.

MARYLAND

ERVIN, WILLIAM E., JR. From North Carro

parish. To St. John's Church, Thurmont, and St. Mark's Church, Sabillasville.

REMEL, WILLIAM W. From Mt. Zion Church, Pittsburgh, Pa. To Seabrook area, mission developer.

NEW YORK AND NEW ENGLAND
OXYEY, ROBERT E. From Christ Church, Liverpool, and St. Mark's Church, Baldwinville, N. Y. To St. Paul's Church, Liverpool, associate pastor.

NORTHWEST
OKENSON, RODNEY D. From Bay Shore Church, Milwaukee, Wis., assistant pastor. To Hope Church, Minneapolis, Minn.

OHIO
OND, GORDON C. From St. Luke's Church, Mansfield. To ULC Board of Parish Education staff.

SOUTH CAROLINA
ORNS, ERNEST T. From Trinity Church, Anniston, Ala. To Ehrhardt Memorial Church and Mt. Pleasant Church, Ehrhardt, S. C.

—DECEASED—

THE REV. WILLIAM GURLEY COBB, died May 19 in Shelby, N. C. He died in 1954 after serving 40 years in the ministry, and since then had been regularly gaged in supply preaching.

Born in Guilford County, N. C., he was graduate of Newberry College and Southern Seminary, and was ordained in 1914. He received the B.D. degree from Southern Seminary in 1927.

Pastor Cobb served congregations at Mountville, Tenn.; Rural Retreat and Pulaski, Va.; Salisbury, Hickory, Cherryville and Kannapolis, N. C. He was secretary of the Holston Synod from 1914 to 1917, and later president of the Southern Conference, North Carolina Synod. He was a delegate to ULCA conventions in 1936 and 1948. He is survived by his wife, the former Lillian Akard; two sons, the Rev. W. Cobb, Raleigh, N. C., and the Rev. W. K. Cobb, Roanoke, Va.; and five daughters, Mrs. John D. Mauney, Jr., Fayetteville, N. C.; Mrs. William D. Moser, Houston, Tex.; Mrs. George D. Beam, Jr.,

Cherryville, N. C.; Mrs. M. E. Agner, Cherryville, and Mrs. W. E. Powell, Mars Hill, N. C.

Funeral service was conducted May 20 in St. John's Church, Cherryville, by Dr. F. L. Conrad and Pastor Charles E. Bernhardt. Interment was in St. John's cemetery.

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in conclusion

ONE THING I have noticed lately is that a lot of people are having trouble with their consciences.

In a meeting 75 serious-minded church members were talking about business problems. A man said that in his manufacturing plant he took a contract to turn out 1,000 window screens of a certain shape for \$1 apiece. He could make 1,000 more at half the cost of the first 1,000, and found a buyer who would take them at 50 cents apiece. Was he justified in shading his price?

Recently I spent a day in a meeting with representatives of the big public opinion testing companies — Gallup, Roper, and the others. The question discussed most seriously was whether these polls create public opinion rather than merely measure it.

Some claimed the polls can put a man in the White House by building up bandwagon sentiment for him. The pollsters didn't admit that they can shape public opinion, but were solemn in agreeing it would be wrong to do this if they could.

This month 40 people in a great variety of posts in the U.S. government spent several days talking about whether they can act as Christians in such positions as they have. For instance, is it right for a government to enlist a man as a spy and teach him how to commit suicide if caught?

There were some hair-raising problems of conscience which some of these people had faced. I realized how fortunate many of us are in being in places where problems of right or wrong seldom emerge in such crude shape.

PROBABLY MOST Americans are at least vaguely troubled by the complicated sit-

uation in which we live. The United States is the nation that exploded an atom bomb over Hiroshima. Citizens of this nation know that their tax payments are spent in preparation of more deadly bombs to be exploded over many cities if that seems necessary.

A nation's basic concern must be to uphold the safety and welfare of its people. No doubt that's what the Russian leaders told themselves as they suppressed the rebellion in Hungary. It's what U.S. leaders would say about the sort of world Dr. Van Deusen mentions in the "Washington" page this week.

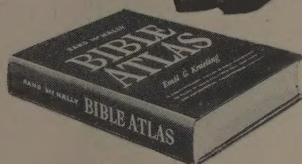
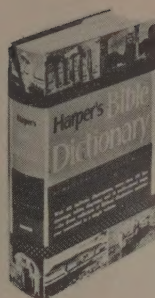
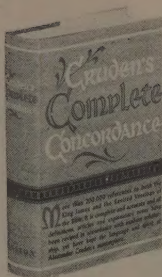
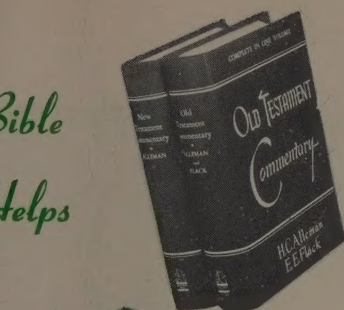
We know well enough what God's will is for us. "You shall love the Lord your God, and your neighbor as yourself." And all men are our neighbors. This isn't the sort of world, though, and we're not the sort of people who can do God's will in clear simplicity, except here and there, now and then, somewhat.

WE ALL FACE questions of conscience some much more agonizing than others. It is at this point that the Bible makes sense so that all of us can understand. We can't tell ourselves that because somebody does an evil thing to us, we are good when we feel obliged to return evil for evil. Perhaps we do an evil thing, but that what we consider a still more evil thing may be avoided. But our evil deed is not therefore good.

In other words, sin is the normal condition of life. The biggest sin is to tell ourselves we are not sinners. Our only hope is to keep keenly aware of the sin we commit, and eager to forgive those who sin against us. The rest we must leave to the infinite mercy of God.

—ELSON RUFF

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